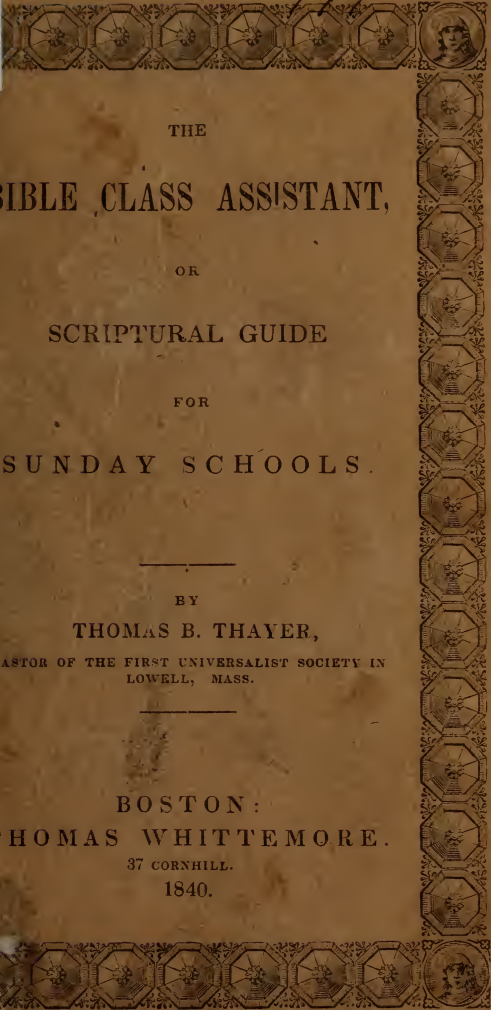


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THE
BIBLE CLASS ASSISTANT,
OR
SCRIPTURAL GUIDE
FOR
SUNDAY SCHOOLS.

BY
THOMAS B. THAYER,
PASTOR OF THE FIRST UNIVERSALIST SOCIETY IN
LOWELL, MASS.

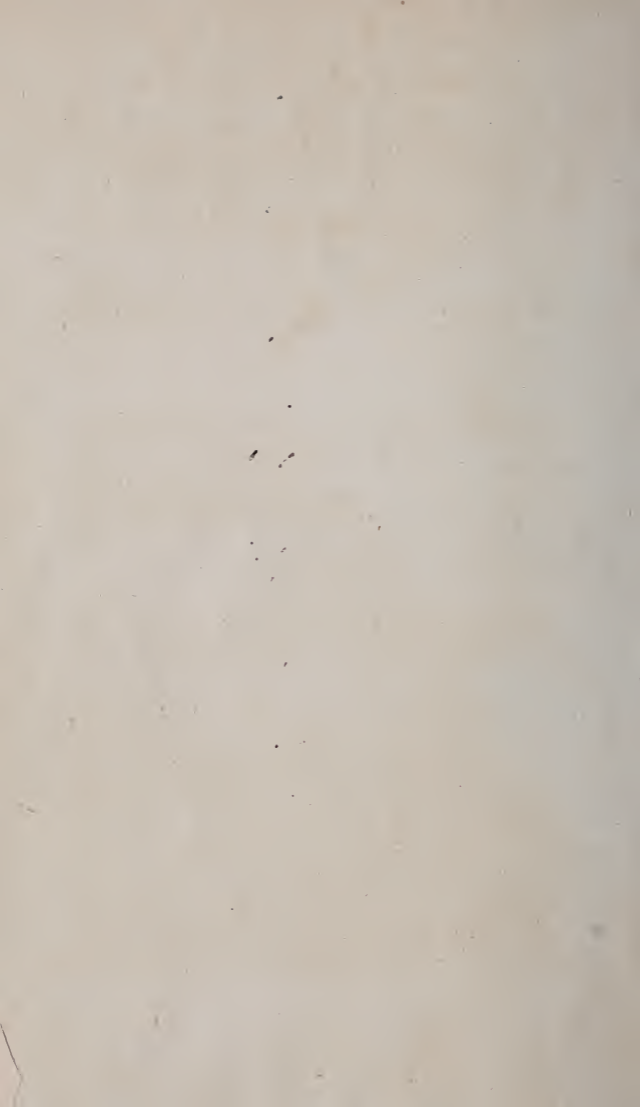
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See ^{THE} Vol 15. Page 52
BIBLE CLASS ASSISTANT,

Thomas Whittemore
OR

SCRIPTURAL GUIDE FOR SUNDAY SCHOOLS:

BEING

SKETCHES OF THE ANTIQUITIES, CUSTOMS, AND
MANNERS OF THE JEWS,

IN ILLUSTRATION OF SCRIPTURE.

DESIGNED FOR

THE USE OF TEACHERS, BIBLE CLASSES, AND THE
HIGHER CLASSES IN SUNDAY SCHOOLS.

By THOMAS B. THAYER.

BOSTON:

THOMAS WHITTEMORE.

1840.

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THE
BIBLE CLASS ASSISTANT.

CHAPTER I.

*Books and Authors of the Old Testament. —
Historical Books.*

1. MOSES, according to the scriptural account, was raised up by God as a deliverer for his people, who were bond-slaves in Egypt. In consequence of a singular providence, he was adopted by Pharaoh's daughter, and brought up and educated in the palace, and instructed "in all the wisdom of the Egyptians." God appeared to Moses after he had been at the court of Egypt about 40 years, and announced to him his mission, giving him the power to work miracles, in proof of the divine authority thereof. He proceeded to his work, which he faithfully performed, after toiling and suffering some 40 years in the wilderness between Egypt and Canaan. Though Moses was not permitted to enter the Promised Land, he had a view of it from Pisgah, a neighboring mountain. He died at the age of 120, "and his eye was not dim, nor his natural strength abated." Deut. xxxiv. 7. He was remarkable for his benevolence, patience, and meekness, — though, like all mortals, he sometimes erred. The history of Moses be-

came famous among all nations, — and the Orientals, Egyptians, Greeks, and Romans, all borrowed from it, in the accounts of their gods and heroes.

2. *The Books of Moses.* The first five books of the Old Testament are called the *Pentateuch*, from a Greek word, signifying *five instruments*, or *volumes*; and the Books of Moses, because written by him. The first is called GENESIS, which signifies *creation*, because it gives an account of the creation of the earth, man, &c. It embraces a period of 2369 years, from the creation of the world to the death of Joseph, and contains the most wonderful history that has ever been given to the human race. The most important event, beside the creation, of which record is made, is the Deluge. The second book is called EXODUS, which means *Departure*, because it gives an account of the departure of the Israelites from Egypt. It is the history of 145 years, and brings the record down to A. M. 2514. The most remarkable events noted, are the oppression of the Israelites, — the raising up of Moses, — the plagues of Egypt, — the deliverance of Israel, — the passage of the Red Sea, — and the giving of the Law on Mount Sinai. The third book is called LEVITICUS, because it treats principally of the laws and institutions of the *Levites*, and priests generally. The transactions seem to have been included within the space of eight, or at most thirty days. The most important particulars, are the

institution of the three great national festivals, the *Pass-over*, *Pentecost*, and *Tabernacles*. NUMBERS is the name of the fourth book, — so called from the *numbering* of the Israelites. The first took place soon after their departure from Egypt. chap. i. The second was 38 years after, in the plains of Moab. Chap. xxvi. The book comprises the history of 38 years. The fifth book, and last of the Pentateuch, is called DEUTERONOMY, signifying a *second law*, or a *repetition of the law*. It is a sort of summary of the mercies of God to the Israelites, and a repetition of the obligations of the law. The first eight verses of the last chapter are supposed to have been added by Joshua, and the last four by Samuel or Ezra. It embraces a period of two months, and brings the Sacred History to A. M. 2552.

3. JOSHUA. This book is supposed to have been written by Joshua, except a few verses of the last chapter. It contains an account of the entrance of the Israelites into the Promised Land, the events which followed, and of the administration of Joshua, to his death. It occupies a space of about 30 years. Joshua was distinguished for his piety, his courage, and warlike talents. JUDGES. This book is a history of the Israelites for 317 years, from the death of Joshua to the death of Samson, during which period they were governed by Judges. Hence the name of the book, which gives account of their doings. The book of RUTH, is only a sketch of the fortunes of the person whose

name it bears. The events recorded took place in the time of the Judges. David was a descendant of Ruth, being a great-grandson.

4. The two books of SAMUEL, and the two of KINGS, were formerly called the *First, Second, Third, and Fourth Books of Kings*. In ancient times, however, the two books of Samuel were united in one, as were also the two books of Kings; and there seems no good reason why they should have been separated. They make, together, a continued history of the Jews to the Babylonish captivity, beginning where the book of Judges ends, and giving an account of the election and reign of Saul, and of all the kings of Israel and Judah. The *First Book of Samuel* contains an account of the rule of Eli and Samuel, the reign of Saul, his overthrow and death, and the anointing of David. It embraces a period of about 80 years. The *Second of Samuel* occupies about 40 years, and gives the history of David's elevation to the throne, — the happy commencement of his reign. Chap. i. — x. ; his unhappy fall, and its wretched consequences. Chap. xi. — xviii. ; and his restoration to divine favor, and to his throne. Chap. xix. — xxiv. The *First Book of Kings*, occupying a space of 119 years, contains an account of David's death; the reign of Solomon, his power, wealth, glory, and death; the building of the temple, and the division of the tribes into the two kingdoms of Israel and Judah. The *Second Book of Kings* contains the history of

308 years. It gives account of the profligacy and idolatry of the people, the confusion and final destruction of the kingdom of Israel by the king of Assyria, and the captivity of the people. It also records the downfall of the kingdom of Judah, the destruction of Jerusalem by Nebuchadnezzar, and the carrying almost the whole nation into captivity at Babylon, where they continued for 70 years. The historical period embraced by these four books, is 547 years, extending from A. M. 2869 to A. M. 3416. The author is uncertain.

5. The two BOOKS OF CHRONICLES, which were comprised in one book by the Jews, are, in some measure, a summary of Sacred History. The *First Book* gives a circumstantial account of the twelve tribes, and traces the genealogies back to Adam. It also contains the history of Saul and David, and the preparations for the building of the temple. The *Second* contains the history of Solomon's inauguration and reign, the building and dedication of the Temple, the rebellion of the ten tribes, and the history of the kingdom of Judah from its commencement to its overthrow by Nebuchadnezzar. These books comprise a period of 3468 years. The books of Samuel, Kings, and Chronicles, relate the same histories, and they should, in reading, be constantly collated or compared together. The author of the Chronicles is unknown. The Books of EZRA and NEHEMIAH were anciently reckoned, by the Jews, as one volume. They were written by the persons whose

names they bear. The book of *Ezra* contains the history of the return of the Jews from the Babylonish captivity under Zerubbabel (chap. i. – vi.), and an account of the great reformation which Ezra brought about among the people, vii. – x. The book of *Nehemiah* contains an account of the building of the walls of Jerusalem under Nehemiah, who superintended the work by permission of Artaxerxes, king of Persia, in whose favor he stood high. It also narrates the reformation wrought by him in the religion, morals, and manners, of the Jews. Nehemiah governed about 36 years, distinguished alike for his piety and the uprightness of his administration. The book of *ESTHER* is a narrative of the person whose name it bears, the events of which come in somewhere, in point of date, between the sixth and seventh chapters of *Ezra*. It records the elevation of Esther, a Jewish captive, to the throne of Persia, and the deliverance, through her agency, of the Jews from the destruction prepared for them by Haman. These last named books bring down the Sacred History of the world to A. M. 3584, B. C. 420; and with them ends the general History of the Old Testament.

QUESTIONS ON CHAPTER I.

[The figures refer to the corresponding paragraphs in the text.]

1. 2. For what purpose was Moses raised up? By whom was he adopted, and where educated? How long had he been at the court of Pharaoh when God called

him? What is said of his performance of the work assigned him? Did he enter the Promised Land? Why not? (Numbers xx. 10-12. xxvii. 12-14.) At what age did he die,—and what is said of him at this time? For what was he remarkable? What is said of the history of Moses, touching other nations? What are the first five books of the Old Testament called? and why? Name them. What is the meaning of *Genesis*? What number of years does it give record of? What is the meaning of *Exodus*,—and why is the second book so called? What period does it embrace? What are some of the principal events? Why is the next book called *Leviticus*? What are the most important particulars noted in it? What is the name of the fourth book,—and why? When did these numberings take place? How many years' history does it record? What is the meaning of *Deuteronomy*? What is the substance of this book? What is said of the last chapter? Why do you think so? How far is the history of the world brought by the Pentateuch?

3. 4. What is said of the book of *Joshua*? For what was Joshua distinguished? Of what does the book of *Judges* give an account? Why is it so called? What is said of the book of *Ruth*? What celebrated personage was a descendant of Ruth? How nearly allied? What is said of the books of *Samuel* and *Kings*? In more ancient times, how were they united? What is the history which they contain? The first book of Samuel contains a history of what? Of how long a period? The second book gives account of what? What is the history given in the first book of Kings? In the second book? What period is embraced in the history given in those four books? To what year of the world do they bring the history? What of the author?

5. What is said of the two books of *Chronicles*? Of

what does the first book give an account? What are the principal events related in the second book? What number of years are represented in those books? What is said of the books of Samuel, Kings, and Chronicles? Who was the author of Chronicles? What is said of *Ezra* and *Nehemiah*? What does the book of *Ezra* contain? What history is contained in the book of *Nehemiah*? How long did *Nehemiah* govern? For what was he distinguished? What is said of the book of *Esther*? What are its contents? Who was *Haman*? To what period do these books bring down the Sacred History of the World? What further is said of them?

CHAPTER II.

Books and Authors of the Old Testament : Continued. — Poetical and Prophetical Books.

1. POETICAL BOOKS. The Poetical Books are five in number, — JOB, PSALMS, PROVERBS, ECCLESIASTES, and CANTICLES, or the SONG OF SOLOMON. The book of *Job* is regarded as one of the oldest pieces of composition extant. There is much division upon the question, whether *Job* was, or was not, a real personage, — whether the book is a narrative of actual events, or a drama, constructed with a view to set forth the excellency and value of virtue. The last seems to be the most probable. The author of the poem or drama, after the Eastern manner, seeks to convey instruction under the guise of fiction, a method sanctioned by the parables of our Lord. Accordingly he introduces *Job* as the hero, so to speak, of his poem, — he represents him as wealthy, prosperous, and happy, in every respect, — as a just, upright, and virtuous man, beloved of God, and honored of his fellows. Suddenly a change comes over him, — his riches are taken from him ; his flocks and herds are stolen, his houses destroyed, his children dead, — and himself afflicted with the most grievous and painful diseases ; of which evils, a fictitious personage,

called Satan, is represented as the author. Yet, through all these trials and sufferings, he maintains his integrity and confidence in God. At last another change takes place ; he is restored to his former prosperity, and even greater, the reward of virtue and faith is given him, and all things work together for good. Such is the history of the hero of this drama, and the design of the author seems clearly to be this, — to show, that all things are under the direction of God, — that though he subjects us to sufferings, it is only that our faith may be tried, and our virtue proved and strengthened, — and having shown this, to inspire confidence in God, and trust in his promise, that virtue shall ever, in the end, be triumphant.

2. The Book of *Psalms* is called, in the Hebrew, the Book of Hymns or Praises. A large portion of these were composed by David, who, from the fervent devotion and earnest piety of these sacred songs, has been justly styled, “The Sweet Singer of Israel.” Many of them were probably composed by Solomon, who is said (1 Kings iv. 32.) to have written “a thousand and five songs.” The rest were written by different persons, whose names have not been preserved with any certainty. David was probably the first person who introduced the singing of the Psalms, accompanied with music, into the temple service ; and many of them seem to have been written expressly for this purpose. They were collected, in their present form, long after the time of David ; probably by Ezra.

Our limits will not permit us to set forth the divisions of the Psalms ; the author, character, occasion, and circumstances of writing each. This must be sought in larger works. The *Proverbs* have always been ascribed to Solomon, and were probably mostly spoken by him, — for he is said to have uttered “three thousand.” 1 Kings iv. 32. It is one of the most valuable and instructive books of the sacred canon, containing most important maxims for every age and condition of life, — a time-proof storehouse of wisdom, observation, and experience, to which all may go and be instructed, — the ruler and the subject, — the master and the servant, — the wise and simple, — the virtuous and vicious, — the rich and poor, — husbands and wives, — parents and children. The Book of *Ecclesiastes*, which signifies *The Preacher*, is also by Solomon, and was probably written toward the close of his life, after he had fallen into the sin of idolatry. Its object is to show the vanity of all earthly pleasures, and to draw men from the pursuit of them, to the service of God, which alone giveth abiding peace. Let us carefully consider, and give heed to the conclusion of the whole matter. Chap. xii. 13, 14. The authorship of the *Song of Solomon*, is seen in its title. It is a poem, or, perhaps, an allegory, the character and objects of which are not known.

3. THE PROPHETICAL BOOKS. The prophetic books are sixteen in number (Lamentations being included in Jeremiah), and are generally divided into two classes, — the *Greater Prophets*, compris-

ing Isaiah, Jeremiah, Ezekiel, and Daniel ; and the *Minor Prophets*, embracing all the rest. The terms, *Greater* and *Minor*, have no reference to the time or dignity of the prophets so named, but only to the size of their respective books. It may also be observed, that the arrangement in our common version is not according to the chronology of the persons or books, but is entirely arbitrary.

4. THE GREATER PROPHETS. *Isaiah* is supposed to have entered upon the prophetic office B. C. 758, and to have continued at least 48 years in the discharge of its duties. His principal prophecies are those respecting the Messiah, which have given him the name of the “*Evangelical Prophet*,” — those respecting the captivity of the Jews, at Babylon, — those against the kingdoms of Israel and Syria, — and those against Babylon, Egypt, the Philistines, Moabites, &c. *Isaiah* is distinguished for the boldness and loftiness of his imagery, and for the general beauty, grandeur, and sublimity of his style. In his prophecies, are found some of the finest conceptions and figures, and some of the most finished specimens of poetical composition, that are to be met with in any known language, ancient or modern. *Jeremiah* was called to the duties of a prophet at the early age of 14, B. C. 629 ; and continued in the performance thereof about 40 years. He was a man of great benevolence and goodness of heart, of unwavering integrity, and a fervent lover of his country. In the discharge of his prophetic duties, he met with all

manner of ill-usage, being persecuted, imprisoned, and finally, as is supposed, stoned to death by his countrymen in Egypt. His prophecies are principally directed against the Jews, denouncing the terrible judgments of God upon their continued transgressions and iniquities, and fixing the period of their captivity in Babylon at 70 years. But they also foretell the conquest of the Philistines, of the Edomites, and of the kingdom of Egypt, by the celebrated Nebuchadnezzar. The last chapter of Jeremiah was added after his time, probably by Ezra, and contains an account of the fulfilment of Jeremiah's prophecy, touching the destruction of Jerusalem and the temple, and the captivity of the Jews at Babylon. The *Lamentations*, by Jeremiah, were originally annexed to his prophecies, making one volume. The book is what its name purports, Lamentations over the downfall of the prophet's country, the destruction of the holy city and temple, and the extermination of the people. It is remarkable for its pathetic descriptions, and its affecting images of grief and suffering.

5. The prophecies of *Ezekiel*, to a considerable extent, agree, in their subject-matter, with those of Jeremiah, as will be seen upon comparison. They may be divided into two parts. The *first* repeats the judgments, which Jeremiah had denounced against the Jews, and, in fearful language, sets forth the calamities that were coming upon Judea and Jerusalem, because of the idolatry and profligacy of the inhabitants. The *second* part is de-

signed to encourage and comfort the people during their captivity. It foretells the overthrow of the Ammonites, Edomites, and Philistines, who had triumphed over the Jews in their calamities, the destruction of Tyre, and the subjugation of Egypt; and lastly, the final restoration of the Jews from their captivity and dispersion. Ezekiel entered upon his ministry about 595 years before Christ, and continued to prophesy from 21 to 22 years. *Daniel*, the fourth of the greater prophets, was carried captive to Babylon, B. C. 606, and flourished under Nebuchadnezzar and his successors to Cyrus. He was distinguished for his wisdom and learning, and was in great favor with the Babylonian monarchs. He was contemporary with Ezekiel. The book of Daniel may be considered under two divisions,—1. *Historical*; relating the history of himself and of the Jews, under the several kings of Babylon. Chap. i.—vi.;—2. *Prophetical*; embracing his visions of the coming revolutions in the great empires of the earth, and of the advent and kingdom of the Messiah. Chap. vi.—xii.

6. THE MINOR PROPHETS. Of these, we can give only the names and dates. *Hosea* flourished between 809 B. C. and 725, or, as some think, 698 B. C. *Joel* is supposed to have prophesied between 697 B. C. and 660 B. C. *Amos*, B. C. 823—758. *Obadiah*, B. C. 588—583. *Jonah*, B. C. 856—784. *Micah*, B. C. 757—698. *Nahum*, B. C. 720—698. *Habakkuk*, B. C. 606—598. *Zephaniah*, B. C. 640—609. *Haggai*, B. C. 520. *Zechariah*, B. C. 520—

518. *Malachi*, B. C. 436 – 420. This record shows, that the present arrangement of the prophetical books has no regard to the order of time, and shows further, that several of the prophets were contemporary with each other. Malachi was the last of the holy men, upon whom the spirit of God rested in prophecy; and from him to John the Baptist, a period of more than 400 years, there was no prophet in Israel.

7. Of the Prophetical Books, it ought to be said, that many and large portions of them are written in Hebrew Poetry; and entire poems, constructed in accordance with the rules and characteristics of this species of writing, are interspersed in the various prophecies of these holy and inspired men. So that it will be understood, though 5 books are especially called poetical, they are not the only writings to which we must look for specimens of this kind of composition.

QUESTIONS ON CHAPTER II.

1. 2. What is the number of the poetical books? What is said of the Book of Job? Is it a relation of facts, or a dramatic fiction? What is the object of the author? Is Job a real personage? How is he represented by the author? What changes follow? Who is represented as the author of these evils? Who is Satan? How is Job represented as bearing these calamities? What change

succeeded to this? What conclusion do you draw, as to the object of the whole book? What is your own view of the government of God in this respect? What is the Book of Psalms called in Hebrew? Who composed the larger portion of them? What other person is named, as having probably written some of them? What of the rest? What is said of these, in relation to the temple service? What of their present form? What is said of the authorship of Proverbs? What is said of its value? Who may be instructed by its contents? What is the meaning of Ecclesiastes? Who is the author of this book? When written? What is its object? What is the author's conclusion of the whole matter? Ch. xii. 13, 14. What is said of the Song of Solomon?

3. 4. What is the number of the Prophetical Books? How are they divided? Who are the Greater Prophets? Who are the Minor Prophets? What is said of the terms Greater and Minor? What of the present arrangement of the prophetical books? When did Isaiah enter upon the prophetic office? How long did he prophesy? Why is he called the Evangelical Prophet? What are his principal prophecies? For what is Isaiah distinguished, in respect to style? What is said of his prophetical writings? When did Jeremiah begin to prophesy? How long did he pursue it? What is said of his character? How was he treated by the Jews? Against whom were his denunciations principally directed? What other events did he foretell? What is said of the last chapter of Jeremiah? What is said of the Book of Lamentations? What particular characteristic is mentioned?

5. 6. 7. What is said of the prophecies of Ezekiel? How may they be divided? What of the first part? What is the design of the second? What are the principal events foretold? When did Ezekiel enter upon his

ministry, — and how long did he continue in it? What is said of Daniel and his captivity? For what was he distinguished? With whom was he in favor? How may the book of Daniel be divided? What chapters are embraced in the Historical part, and what do they relate? The Prophetical portion occupies what chapters, and foretells what? Can you give the names of the Minor Prophets? When did Hosea flourish? About what time before Christ did Joel prophesy? Amos? Obadiah? Jonah? Micah? Nahum? Habakkuk? Zephaniah? Haggai? Zechariah? Malachi? What is said of the arrangement of the Prophetical Books in our Version? Who was the last of the Jewish prophets, previous to John Baptist? What period intervened between Malachi and John Baptist? What is said of the poetical portions of these books?

CHAPTER III.

Books of the New Testament and their Authors.
—*Historical.*

1. As early as the second century the New Testament was considered under the two heads or divisions of Gospels and Epistles, or Gospels and Apostles. The more common division at this day is historical, doctrinal, and prophetical. The historical embraces the four Gospels and the Acts of the Apostles ; and the doctrinal includes all the rest, except Revelations, which is classed with the prophetical portion of the Scriptures. The term New Testament was borrowed at an early period by the church from the Scriptures themselves. Matt. xxvi. 28. ; Heb. ix. 15, 20. The term Gospel, which is generally applied to the histories of Christ and his teachings by the four Evangelists, is frequently used in a more extended sense as significant of the whole system of grace and salvation, which the religion of Jesus unfolds. The word Gospel is derived from two Saxon words, *God* (*Good*) and *spel* (*message or tidings*) and exactly answers to the Greek *Evangelion*, which is evidently intended to denote the "glad tidings of great joy which shall be unto all people." Luke ii. 10.

2. MATTHEW. Matthew, who is called Levi by Mark and Luke (Mark ii. 14. ; Luke v. 27, 29), was by birth a Jew, and a native of Galilee ; but of what city, or of what tribe, we are not informed. Before he became a follower of Christ, he was employed as a tax-gatherer and custom-house officer under the Romans. He was connected with the custom-house at Capernaum, a maritime city on the sea of Galilee, and collected the duties upon all goods exported or imported at that place, and the tribute exacted of those who passed over the Lake. That Matthew's condition in life was at least easy, is inferred from the entertainment which he gave, soon after his call, to his acquaintances and friends. After being numbered with the disciples, he constantly accompanied Christ as a hearer, and a witness, of his wonderful works ; and continued with him to the end. After the ascension he remained at Jerusalem with the rest of the disciples, but how long he stayed in Judea we are not informed. Nor have we any certain account of the time, place, and circumstances of his death. An ecclesiastical historian of the fifth century states, that he suffered martyrdom in India ; but this is believed to be incorrect.

3. *His Gospel.* With regard to the date of the gospel by Matthew, and the language in which it was written, there has been much discussion. Without entering into the merits of the question in debate, we shall state what appears to us the most probable in regard to the time and language

of Matthew's history. It seems clear to our mind, that this gospel was composed about the year 37 or 38, being the first of the four. It was written in Judea, for the use, more especially, of the Jews or Jewish Christians, and originally, of course, in the language of Palestine, which was Hebrew, or rather Syro-Chaldaic. At a very early period, however, it was translated into Greek for more general circulation, but by whom cannot be ascertained. It is not improbable, that it may have been done by Matthew himself.

4. **MARK.** This evangelist was a native of Judea, and a nephew of Barnabas, being the same person mentioned in the Acts as John Mark. He travelled extensively. He went from Jerusalem to Antioch with Paul and Barnabas, and accompanied them to other countries as their *minister*. Acts xii. 25 ; xiii. 5. It seems he left them without sufficient cause, and returned to Jerusalem ; for afterward, when he would have rejoined them in their travels, Paul refused to have him. In consequence of this, Barnabas separated from Paul, and taking his nephew proceeded to Cyprus. Acts xv. 36-41. Paul and Mark were afterwards, however, reconciled. 2 Tim. iv. 11 ; Phil. 24 ; Col. iv. 10. Soon after his journey with Barnabas, he met Peter in Asia, and went with him to Rome. He is supposed, after the death of Peter, to have gone to Egypt, and, having established a church at Alexandria, to have died there in the year 67.

5. *His Gospel.* The following is the account

given by Eusebius, of the occasion of writing his gospel. "So greatly did the lustre of piety enlighten the minds of Peter's hearers, that they were not satisfied with hearing once, or with the unwritten instruction of the Gospel of God; but they earnestly requested Mark, whose gospel we have, and who was the companion of Peter, to leave them a written account of the doctrines which had been delivered to them by word of mouth. Nor did they cease their solicitations until they had prevailed upon him; and thus they were the cause of the writing that history, which is called the Gospel according to Mark." Such is Eusebius's account. His gospel was written in Greek, at Rome, probably about the year 64 or 65.

6. LUKE. With regard to this Evangelist, we have but little certain information. By some he is supposed to have been a Jew by birth, by others to have descended of Gentile parents. Eusebius informs us, that he was a native of Antioch, a city of Syria. He was a physician, according to the opinions of the fathers, and more learned than either of the other Evangelists. He was for several years the constant companion of Paul; went with him into Macedonia, and thence to Jerusalem; and, when the Apostle was arrested, he followed him to Cæsarea, and, upon his appeal to the emperor, sailed with him to Rome, where he stayed with him during his two years' confinement. Acts xvi. 8-40; xx. xxvii. xxviii. He is honorably mentioned by Paul in several of his Epistles. Col. iv.

14; 2 Tim. iv. 11; Philem. 24. His death took place in Achaia, in Greece, at the advanced age of 84.

7. *His Gospel.* The gospel of Luke was probably written in Achaia, about the year 64. The occasion of its being written is stated with sufficient distinctness by Luke himself, in the preface to his gospel. "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed." Luke i. 1 - 4. It seems, that there were many imperfect records of the life and actions of Christ in circulation; and the probability is, that Theophilus had requested Luke to prepare a correct and full account of all from the beginning. Having furnished himself with all necessary information from those who were eyewitnesses, he accordingly set to work in the composition of his gospel, designed more especially for the Gentile converts, in Achaia or Greece.

8. **JOHN.** The Apostle John was a native of Bethsaida, a town on the sea of Galilee. He was the son of Zebedee and Salome, and a fisherman by occupation. He seems to have been regarded with peculiar affection by Jesus, and hence is cal-

led "the beloved disciple." He, with James and Peter, was present at many interesting scenes at which the rest of the disciples were not. Mark v. 37; Matt. xvii. 1, 2; xxvi. 36, 37. His gospel is almost entirely a record of what he saw and heard. He was an eye and ear witness of our Lord's labors, travels, teachings, death, and ascension. After the ascension he returned to Jerusalem, and with Peter healed the lame man at the temple, for which they were imprisoned. Acts iii. iv. 2-3. Sometime after this he was imprisoned again with the rest of the Apostles. Acts v. 17, 18. When it was ascertained that great numbers had been converted in Samaria by Philip's preaching, the church at Jerusalem sent unto them Peter and John, who, when they had testified and preached the word of the Lord, returned to their brethren. Acts viii. 5-25. After the council at Jerusalem, he is supposed to have gone to Asia Minor. At some period of his life he was banished to Patmos, an island in the Archipelago; but, being afterwards recalled, he returned to the city of Ephesus, where he died at an advanced age, A. D. 100.

9. *His Gospel.* The gospel of John was probably written about the year 68, at Ephesus, where for the most part he resided. The design of this gospel seems to have been to supply a record of many events in the life of Christ, which the other Evangelists had omitted. The justness of this will be seen by a comparison of this with the other three histories. He is entirely silent concerning many things mentioned by them, and others he

only touches very briefly, while he furnishes a great number of important and interesting facts which they had passed by, — the wedding at Cana ; the history of Nicodemus ; the woman of Samaria ; the man blind from his birth ; Lazarus ; &c. &c. Several of the fathers testify, that it was written at the earnest intreaties of the believers at Ephesus. This is what we should expect. The Apostle doubtless had often occasion in his preaching to mention these additional particulars in the history of Jesus, and his hearers, on examining the other gospels, would of course discover the deficiency, and would very naturally request him to furnish them with a written account of these things, that it might be preserved with the other records.*

10. *Acts of the Apostles.* This work was composed by Luke the Evangelist, and is manifestly a sequel to his gospel, as appears from its commencement. The design of Luke seems to have been to record the evidences of our Saviour's resurrection, and furnish a brief history of the first

* I am aware that the date of John's Gospel, and the occasion of its being written, are questions about which there is great dispute. Those who wish to enter into the subject may consult Cruse's Eusebius, lib. iii. c. 24. Campbell's Preface to John, Section 2, 3, 4, 11. Horne's Analysis of John's Gospel, Section 2, 4. Lardner's Hist. of Apostles and Evangelists, Ch. ix. Works, Vol. V. 414–456. Clarke's Preface to John. Tholuck on John, Intro. Section 3. Rees's Encyc., Art. *John*.

preaching and planting of the Christian religion in the world. For this last he was amply qualified in consequence of his extensive information, derived from actors in the field of labor, and from his travels with the Apostle Paul. The history embraces the first 30 years of the church from Christ's ascension. The first nine chapters are occupied in recording the progress of the gospel among the Jews; and here Peter appears as the chief personage, and his preaching and acts are noticed at some length. The remainder of the book is exclusively devoted to an account of Paul's labors among the Gentiles. It must not be expected, however, that the Acts of the Apostles is a complete record of every thing that took place, even with reference to Peter and Paul. It will be found, upon an examination of Paul's epistles, that he has mentioned many interesting particulars in his history which are entirely omitted by Luke. It is rather an outline of some important facts in the first progress of the Christian religion. As it ends at the second year of Paul's imprisonment at Rome, whither Luke had accompanied him, and as this imprisonment ended in the year 63, it was doubtless written in the latter part of this year, at Rome.

QUESTIONS ON CHAPTER III.

1. What was the earliest division of the New Testament? What is the common division at this day? What portions are historical? What is the prophetic portion?

The doctrinal includes what? Whence came the term New Testament? How is the term *Gospel* applied? What is the derivation and meaning of the word?

2. 3. What is said of the nativity of Matthew? What was his employment before he was called of Christ? Where was he stationed? What was his duty there? Why do you suppose Matthew was in easy circumstances as to the things of this world? What of him after he became a disciple? What of his death? What is said of the date and language of his Gospel? In what year was it probably written? Where? For whom? In what language? What do you mean by Syro-Chaldaic? Into what language, and by whom, was it translated soon after?

4. 5. What have you to say of Mark? What of his travels? What is said of his leaving Paul and Barnabas? What was the consequence of Paul's refusal? What and where is Cyprus? Were they afterward reconciled? Why do you think so? How came Mark to go to Rome? What is he supposed to have done after the death of Peter? What was the occasion of writing his Gospel, according to Eusebius? Where, and in what language, was this Gospel written? What is the date?

6. 7. What is said of Luke? What was his native city? What was his profession? What is said of his learning? What is said of his being with Paul? How long was he with Paul in Rome? How does Paul speak of him? Where did he die? At what age? Where, and in what year, was his Gospel written? What does he state as the occasion of writing it? What do you gather from this preface? For whom was the Gospel especially designed?

8. 9. Where was the native place of the Evangelist John? What was his occupation? How was he re-

garded by Jesus? What is said of him together with James and Peter? What is said of his record? What miracle did he and Peter perform? What mission was he sent on by the church at Jerusalem? Where is he supposed to have gone after the council at Jerusalem? Where was he banished? Where is Patmos? Where did he die? At what date? Where, and at what time, was his Gospel written? What is its design? Why do you think this? Can you name some particulars, omitted by the other Evangelists, which he has mentioned? What do the fathers say of the occasion of writing it? Why is this reasonable?

10. By whom was the Acts of the Apostles written? What was his design? Was he qualified for this,—and why? What period is embraced in the history? What of the first nine chapters? What of the remainder? Is it a complete record of all the acts and doings of Peter and Paul? Why not? In what light is it to be viewed? What is the date? From what do you gather this conclusion?

CHAPTER IV.

Paul and his Epistles.

1. THE Apostle PAUL was of Hebrew descent (Phil. iii. 5.), a native of Tarsus, the principal city of Cilicia, and by birth a Roman citizen. Acts xvi. 37, 38 ; xxii. 25-29. He was educated under the superintendence of the celebrated Gamaliel, a learned Jewish Rabbi, and says of himself, that he lived a Pharisee, after the strictest sect, from his youth up. During the early part of his life he was taught the trade of tent-making, in accordance with the maxim of the Jews, that "he who teaches not his son a trade, teaches him to be a thief,"—a maxim worthy the consideration of Christian parents. The fact above named, that Paul was a Jew, and yet a freeborn citizen of Rome, needs to be explained. It was a custom of the Roman government to bestow the reward of citizenship upon those foreigners who had rendered the state important services. It is probable, that this favor had been conferred on some of Paul's ancestors for some cause of this character, and hence he was by birth a Roman. This privilege of citizenship, in the decline of the empire, was bought for a mere trifle ; and even in the days of Paul could be purchased. Acts xxii. 28.

2. The first mention we have of this Apostle occurs in the account of the martyrdom of Stephen (Acts vii. viii. 1.), where he is called by his Hebrew name, Saul. After this we hear of him as violently persecuting the church at Jerusalem, and, having obtained authority of the High Priest, as going to Damascus, for the purpose of arresting and imprisoning such as called on the name of Jesus. Acts ix. After his conversion (Acts ix.) he went into Arabia (Gal. i. 17.), and thence returned to Damascus, where he preached the Gospel with such effect, that the Jews would have killed him, had not his friends conveyed him away secretly. Acts ix. 22 - 25 ; Gal. i. 17, 18. From this time he went forth preaching the word of truth with unshrinking perseverance, amid persecutions, perils, and sufferings unparalleled (2 Cor. xi.), until he finally finished his course at Rome, where he was beheaded by order of the Emperor Nero, A. D. 66.

3. The Apostle Paul was a person of great powers of mind, of sound judgment, of strong passions, and of immovable integrity. He was an indefatigable laborer, as his history shows ; a close and nervous reasoner, as may be seen from his Epistles, though sometimes moved to digression by his earnest feelings ; and of great and powerful eloquence, which his clear and quick apprehensions could adapt to all circumstances, and to every grade of hearers. His Epistles are fourteen in number, and are of great value to Christians for their luminous expositions of Gospel truth.

4. *Paul's Epistles.* The Epistle to the *Romans* was written from Corinth, about A. D. 57 or 58. The occasion of writing it seems to have grown out of the disputes between the Jewish and Gentile converts. The former contended, that they were justified by the promises made to the fathers, and by the works of the law. This the Gentiles denied, and affirmed, that they were equally worthy for having followed the law of nature. Hence the strife and ill feeling, to remove which is the object of this Epistle. The Apostle proceeds to show, 1. That all are under sin, and therefore under condemnation. 2. That salvation is not by works of the law, but is entirely by the grace of God, and that both Jews and Gentiles are to receive it on this ground, through faith. 3. That the rejection of the Jews, which the Gentiles had brought against them, was not perpetual, but that they were to be brought in with the fulness of the Gentiles. 4. Various exhortations to love and duty, closing with salutations. 1st and 2d *Corinthians*. The *first* Epistle to the *Corinthians* was written A. D. 57, at Ephesus (ch. xvi. 5, 8.), and not Philippi as stated in the subscription at the end. And it may be well to say here, once for all, that the subscriptions at the end of the several Epistles are of no value, — they were not written by the authors, but by a later hand, and are not to be trusted. This Epistle was written for two reasons, — 1. To correct certain abuses in the Corinthian church, — as dissensions, impurity, idolatrous

practices, profanation of the Lord's Supper, and denial of the resurrection. 2. To give advice, which had been asked, concerning marriage, things sacrificed to idols, spiritual gifts, charitable collections, &c. The *second* Epistle is written in consequence of the effect produced by the former, and to justify himself against the accusations of a false teacher, who had risen up at Corinth, and sought to destroy his authority, and draw the people away from the truth. He also, in chapters viii. ix. renews his exhortations, that they should contribute liberally for the poor brethren in Judea. This Epistle was written from Macedonia, A. D. 58.

5. The Epistle to the *Galatians* was written from Corinth, A. D. 52 or 53. Its object is similar to that of Romans. A false teacher had affirmed, that Paul was not to be followed in what he said of the Law, — that the works of the law, and circumcision, were necessary. Paul writes to vindicate his apostolical authority, and to prove to the Galatians, that salvation and justification are of the grace of God by faith, and not of works. The *Ephesians*, — written at Rome, A. D. 61. The object of the Epistle is to confirm the brethren in the faith, to give them more enlarged views of God and Christ, to remind them that they had been saved by grace, and to exhort them to walk worthy of their profession, avoiding the iniquities of the Gentiles, and faithfully performing the various duties of life. The Epistle to the *Philippians* was written at Rome, A. D. 62 or 63. Its object is

to confirm the believers in the faith, as in the Ephesians; to encourage them to a holy life; to warn them against judaizing teachers, who were "enemies of the cross of Christ"; and also to testify the gratitude of the Apostle for the assistance they had sent him in his need at Rome. The Epistle to the *Colossians* was written at the same place and time with the one last named, — Rome, A. D. 62. The occasion of it grew out of some difficulties in the church at Colosse, on account of which Epaphras had been sent to Rome to consult Paul, who replies in this Epistle. In it he sets forth, in the first place, the dignity and superiority of Christ, — from this he exhorts them to be built up in him; and cautions them against the "philosophy and vain deceit" of the "traditions of men." To this he adds, as usual, exhortations to the practical duties of life.

6. 1st and 2d *Thessalonians*. Both these Epistles were written from Corinth, A. D. 52. The *first* had its occasion in the favorable report brought by Timothy of the church at Thessalonica, — and in it the Apostle sets forth the proofs of the truth of Christianity, and answers objections against it, for the purpose of showing them the reasonableness of their faith, — and concludes with practical admonitions. The *second* grew out of some errors existing in the church, an account of which was brought him by the person who carried his first letter. 1st and 2d *Timothy*. The *first* of these was written from Macedonia, A. D. 56. The de-

sign of the Epistle was to give Timothy instructions respecting the election of officers in the church, and the manner in which he should admonish and teach others,—and to caution him against the influence of false teachers, and their foolish questions and controversies. The *second* Epistle was written from Rome, A. D. 65. The Apostle expecting soon to suffer martyrdom, writes this Epistle to give to his beloved Timothy his parting instructions; exhorting him to diligence and firmness in his ministry, to fortitude in enduring such persecutions as may come upon him, and to purity of life. He renews again his warnings respecting false teachers, &c. He concludes by requesting Timothy to come to him at Rome if possible before the winter, as he is very anxious to see him. The Epistle to *Titus* was written from Macedonia, A. D. 64. Its object was to give directions to Titus respecting the election of elders; the adapting his communications to age, sex, and circumstances; and the inculcation of obedience to magistrates, and the observance of good works. *Philemon*,—written from Rome, A. D. 62. Onesimus, the slave of Philemon, had run away; but, having been converted by Paul, he desires to return to his master; and this Epistle is written by the Apostle to Philemon to gain for him his pardon and favor. The design of the Epistle to the *Hebrews* is to demonstrate the superiority of Christ over all other agents employed by God,—to set forth the typical character of some parts of

the old dispensation, — and, having done this, to urge the Hebrew believers to diligence in their calling, to obedience of the Gospel, and to the observance of its charities and duties. It was written from Italy, A. D. 62 or 63. It is a disputed point as to whether Paul was the author of this Epistle ; and also as to whether it was written in Hebrew or Greek.

QUESTIONS ON CHAPTER IV.

1. 2. 3. Of what descent was Paul? What was his native city? By birth what was he? Of what religious sect was he? By whom was he educated? What trade did he learn, — and why? What of this maxim? How do you explain the fact, that Paul was a Jew and yet a Roman citizen? Was this citizenship ever purchased? Can you give an example from the New Testament? On what occasion do we first hear of Paul? What of him after this? Can you give an account of his conversion? Where is it found? What of him after his conversion? How did he escape from Damascus? Acts ix. 24, 25. What is said of him after this? What is the substance of his account of his sufferings, in 2 Cor. xi.? What was the manner and place of his death? When? What of Paul, as to his mind? What of him as a minister? What is the number of his Epistles? Name them.

4. Where was the Epistle to the Romans written? Date? What was the occasion of writing it? For what did the Jews contend? The Gentiles? What does the Apostle set forth in the Epistle for the purpose of healing

these dissensions, — First position? Second? Third? How does he close? What is the date of 1 Cor.? Where written? What is said of the subscriptions at the end of the Epistles? What was the first design of this Epistle? Name some of these abuses. What does the second part contain? What was the occasion of the second Epistle? What of chapters viii. and ix.? What is the date of this Epistle, and where written?

5. 6. Where was the Epistle to the Galatians written, and when? What was the occasion of its being written? What is the great doctrine taught in it? The Ephesians, where written, and when? What is its design, in a doctrinal respect? What of its practical part? Philippians, where written and when? What are its contents? For what does the Apostle especially thank the brethren at Philippi? The date and place of writing of the Colossians? What was the occasion of its being written? What of its contents? What is the date of the two Epistles to the Thessalonians? Where written? The occasion of the First? What is the great argument of this Epistle? What gave rise to the Second Epistle? The date and place of writing of the First Epistle to Timothy? What are its instructions? What caution does it contain? Where and when was the Second of Timothy written? What are the particulars on which Paul dwells in this Epistle? What is the closing request? The Epistle to Titus, — date and place of writing? Its contents? Where and when was the Epistle to Philemon written? What was the occasion of it? What was the design of the Epistle to the Hebrews? Date? Where written? What is said of the author and language of this Epistle?

CHAPTER V.

The Catholic Epistles and their Authors.

1. THE Epistles called Catholic are seven, that of James, two of Peter, one of Jude, and three of John. They are called Catholic, as some suppose, because written to all Christians, the word signifying literally, "through the whole," "general," or "universal."

2. JAMES. There are two persons of this name mentioned in the New Testament. The first was the son of Zebedee, and brother of John the Evangelist ; and was put to death by Herod Agrippa, A. D. 44. Acts xii. The second, who is supposed to be the author of the Epistle of James, was the son of Alphaeus, and is called the brother of our Lord. Gal. i. 18, 19. By Mark he is called James the Less. xv. 40. Because of his distinguished piety, his purity of life, and acknowledged integrity, he was surnamed "the Just." He was murdered in a tumult at Jerusalem, by the Jews, A. D. 62 ; a period at which there was no governor in Judea, the successor of Festus, who had died, not having arrived.

3. *His Epistle.* This Epistle is believed to have been written at Jerusalem, just before the death of James ; of course about A. D. 61 or early in 62.

It is addressed to the "twelve tribes scattered abroad,"—probably intending more especially the believers among them. The design seems to have been to exhort them to patience and endurance under temptation ; and to warn them against some errors of doctrine and practice ; as justification by mere faith without works, partiality for rich men, an undue desire to become teachers,—an unbridled use of the tongue, want of charity and gentleness, &c. Another important object of this Epistle was to comfort the Christians under their persecutions with the assurance, that "the coming of the Lord" (that is, at the ruin of Jerusalem) was at hand, wherein he would destroy their enemies the unbelieving Jews, and give them rest. It may be thought, that Paul in his Epistle to the Romans, and James, do not agree concerning faith and works. But the seeming disagreement will be easily reconciled, when we consider, that Paul speaks of that faith "which works by love, and purifies the heart," while James means, that faith which is a mere assent of the mind ;—and on the other hand, Paul speaks of the works or ceremonies of the Mosaic Law, while James speaks of moral works, as feeding the hungry, clothing the naked, visiting the sick, &c.

4. PETER. Simon Peter was a native of Bethsaida (John i. 44.), but lived at Capernaum on the sea of Galilee. Mark i. 21, 29. The account of his call in Matt. iv. 18–20, shows, that he and his brother Andrew followed the business of fishing on

the lake, or sea just named. "And Jesus, walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him." From this time Peter became a constant follower of the Lord Jesus, and on many occasions manifested great zeal and devotedness. It was he who, when the Saviour was arrested, in the earnestness of his zeal drew a sword and cut off the ear of the High Priest's servant. And yet, in a few hours after that, when danger came, he denied his Master three times, and with "cursing and swearing." And immediately after he "wept bitterly" over his weakness and sin. Matt. xxvi. 69-75. After the resurrection of Christ, Peter stood forth, fearless of all danger and suffering, and preached the Gospel without wavering to the day of his death.

5. Peter was a man of a warm heart, of devoted affections, and of strong passions. He was governed in a great measure by his feelings, and acted rather from impulse than judgment. This appears from his professions of unshrinking attachment to his Master, his passionate denial, and his bitter repentance; all in a few hours. After the resurrection, however, he seemed to have been made a new man. All his former weakness and fears had departed, and with a strong heart, and unbending courage, he walked through toil, and peril,

and stripes, and imprisonment in the discharge of his ministry, — and finally died in defence of the Gospel. He was crucified at Rome, with his head downwards, in the reign of Nero, A. D. 65.

6. *His Epistles.* The *first* Epistle of Peter was written, A. D. 64. It was written either at Babylon or Rome, the question depending upon whether *Babylon* (ch. v. 12, 13), is to be understood literally, as signifying the city of that name, or figuratively of Rome. There are arguments for both these interpretations, but our limits will not admit them. This Epistle is addressed “to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.” It appears to have been written at a period of great calamity and persecution, and to have had, as its object, the comforting of the Christians under their trials and sufferings, with the assurance, that the revelation of Jesus Christ was at hand, and would bring them deliverance. i. 13, &c. He intreats them, therefore, to “be sober, and watch unto prayer,” since “the end of all things is at hand” (iv. 7), and the “judgment” has already “begun at the house of God;” that they may be saved from the destruction coming upon “the ungodly and the sinner,” the enemies of Christ and his Gospel. iv. 15–19. The *second* Epistle was written from Rome, A. D. 65. The design of this Epistle was to strengthen the believers in their faith by “putting them in remembrance” of the things spoken to them (i.), — to warn them against false teachers, whom he

describes at large (ii.), — and to answer the scoffs of those who taunted them respecting the coming of Christ, and the day of the Lord, which was to destroy their enemies, and bring them deliverance. This is done by assuring them, that it was at hand, “hasting ;” and that they must be prepared for the new order of things which was to follow the judgments, that were to end the old dispensation.

7. JOHN, AND HIS EPISTLES. The author of these Epistles is the same with the Evangelist, an account of whom is given in chapter iii. paragraph 8. The *first* Epistle was written just before the destruction of Jerusalem, about A. D. 68 or 69 ; but where it was written is not known. It sets forth certain things respecting the character and authority of Christ, — shows the difference between true Christians and false ; and earnestly and affectionately exhorts the believers to follow Christ, and to walk as children of light, in brotherly kindness and love, having communion with God, who is perfect love. The *second* and *third* Epistles were written *probably* at Ephesus, and *probably* about A. D. 68 or 69. This, however, is very uncertain. The *second* commends the elect Lady for the religious education of her children ; exhorts her to be faithful to the truth ; and warns her against false teachers. The *third* approves the faith and hospitality of Gaius, and exhorts him to fidelity and good works.

8. JUDE, AND HIS EPISTLE. All we know of *Jude* is, that he was brother of James the Less,

who wrote the Epistle of James ; and was one of the twelve. We are not informed when he was called, where he preached, nor of the time or manner of his death. His Epistle was written A. D. 65, but at what place is not known, nor to whom addressed. It exhorts the believers to stand fast in the faith, and to beware of those who “turn the grace of God into lasciviousness, denying the only Lord God, and the Lord Jesus Christ.” The judgments in times past upon such are mentioned ; and all are exhorted to be pure and strong in the Gospel, that they may escape. It is remarkable, that Jude quotes from two apocryphal works or traditions, — from the “Prophecies of Enoch,” vs. 14, 15, and the story of the body of Moses, v. 9.

9. It should be observed, that the Second of Peter, Second and Third of John, and the Epistle of Jude, have from the earliest period been disputed books ; that is, it has been questioned, whether those persons, whose names they bear, were the real authors.

QUESTIONS ON CHAPTER V.

1. 2. 3. Give the number and names of the Catholic Epistles. What is the meaning of Catholic, and why are they so called ? How many persons are mentioned in the New Testament by the name of James ? What of the first ? What of the second ? What of his character ? What was the manner and date of his death ? When and

where was his Epistle written? To whom addressed? What was the design? What other particularly important object is named? How do you reconcile Paul and James, touching faith and works?

4. 5. 6. What is said of Peter? What was his occupation? Give Matthew's account of his call. What is said of him after this? What instance of his zeal is mentioned? What is said of his denial of Christ? What was his conduct after the resurrection? What was his character? What evidence have you of this? What further is said of him. Where, how, and when was he put to death? What is the date of his first Epistle? Where written? To whom is it addressed? In what part of the world are these countries? To what power are they subject now? To the churches in which of these countries did Paul write an Epistle? Under what circumstances was it written? Its design? What exhortations are set forth? What do you understand by the "end of all things"? What by the "judgment" which begun at "the house of God"? Who were "the house of God"? Date and place of writing the second of Peter? What was its object? What was the day of the Lord, which he says was "hasting"? Why was this matter of joy for the Christians?

7. 8. 9. What do you know of the author of the Epistles of John? Where and when was the first Epistle written? What are its contents? What is the date, and the place of writing, of the Second and Third? What is the object of the Second? Of the Third? What have you to say of Jude? What is said of his Epistle? What are its contents? What remarkable particular is mentioned of the Epistle of Jude? Can you give the substance of the quotations? What is said of certain of the Catholic Epistles, — and which are they?

CHAPTER VI.

Description of Palestine.

1. *Names.* The country in question is called, in Scripture, the *Land of Canaan*, because it was first settled, as is supposed, by Canaan, the youngest son of Ham, the son of Noah. It was called the *Land of Promise*, because God promised it to Abraham and his seed as an inheritance. Gen. xiii. 14, 15. It received the name of *Land of Israel* from the Israelites, or the posterity of Jacob, who settled there. The *Land of Judah* was at first applied only to that part allotted to the tribe of Judah; but, during the existence of the second temple, and under the dominion of the Romans, *Judea* was the name of the whole country. The appellation of *Holy Land*, has been given it by Christians, because it was the spot, chosen of God, for the more direct display of his presence and power; and the place of the Saviour's ministry, of his miracles, sufferings, and death. This name was not unknown to the Hebrews, for we find it used by the prophet Zechariah, ii. 12. *Palestine* is derived from the Philistines, a people or tribe who are supposed to have migrated from Egypt, and settled in the western borders of this country, near the Mediterranean Sea.

2. *Extent and Divisions.* Palestine lies at the eastern extremity of the Mediterranean Sea, the western coast being washed by its waters, and having Syria on the North, and Arabia on the South and East. It is now a part of Turkey in Asia. The more recent, and probably more accurate, statements, make the country about 200 miles in length, and from 30 to 80 or 90 in breadth. In the original allotment of the territory among the twelve tribes, it was, of course, divided into 12 parts, or provinces, each tribe receiving its respective portion, distinct from all the others. After the death of Solomon, the union of the twelve tribes was broken up, and their territories converted into two independent kingdoms, that of Judah, and that of Israel. The kingdom of *Israel* embraced the northern portion of the country, and that which lay east of the Jordan; and was composed of the ten tribes who revolted from the house of David. The kingdom of *Judah* occupied the southern division, and took in the two tribes of Judah and Benjamin. Under the Romans, and during the time of our Saviour, Palestine, west of the Jordan, was divided into the three provinces of Galilee, Samaria, and Judea. *Galilee* was on the north, and was divided into the Galilee of the Gentiles, or Upper Galilee on the north, and Lower Galilee on the south, situated between the Lake Genesareth and the Mediterranean Sea. Lower Galilee was the principal seat of Christ's ministry, and the native district of most, if not all, his disciples, —

hence the appellation, *Men of Galilee*. *Samaria* occupied the middle division ; and to the south lay *Judea*. This shows why Jesus, in travelling from *Judea* to *Galilee*, "must needs pass through *Samaria*." John iv. 4.

3. *Face of the Country*. (1.) *Mountains*. Palestine is distinguished for its mountains, and a single glance at a map of the country, is sufficient to satisfy us of the general roughness of its surface. There seem to be three great ranges, the first occupying the north ; and the other two, on the east and west of *Jordan*, thrown in broken ridges over the middle and southern divisions. The northern range is known under the name of *Lebanon*, and is famed in the Scriptures for its lofty cedars. 1 Kings, v. 6 ; 2 Chron. ii. 8 ; Ps. xcii. 12 ; Cant. v. 15. From these, Solomon obtained much of the materials for his temple. Modern travellers inform us, that but few remain at the present day ; not more than 20 of the larger size. The highest peak of *Lebanon* is *Hermon*, and is supposed to be 9,000 or 10,000 feet in elevation. Many of the summits are covered with perpetual snow. The range east of the *Jordan* took the name of *Bashan* in the north, that of *Gilead* in the centre, and to the south it was called *Abarim*. From *Pisgah*, one of the summits of the *Abarim* range, Moses was permitted to view the future residence of *Israel*. Deut. xxxiv. 1. This peak commands an extensive and beautiful prospect of the Holy Land. The range west of *Jordan* covers Upper

Galilee, or the Galilee of the Gentiles, with numerous ridges; and on entering Lower Galilee, it extends, at broken intervals, to the shores of the Mediterranean, leaving extensive plains on the east, toward the river, with here and there a solitary peak rising on the prospect, as Mount *Tabor*, which is nearly a mile in elevation. From the coast, the range under the name of *Carmel*, stretches away southeast about 40 miles into the interior. Further down, into Samaria, the same general range was known as the *Mountains of Israel*, or the *Mountains of Ephraim*, embracing the heights of *Ebal* and *Gerizim*, between which was the city Shechem, or Sychar, where occurred the remarkable conversation between Christ and the woman of Samaria. John iv. As the range passed further south, it received the name of the *Mountains of Judah*, and, taking in the hills around Jerusalem, stretched far on to the south and east, and finally terminated near the southern extremity of the Dead Sea.

4. (2.) *Lakes, or Seas.* There are two sheets of water, which deserve notice. The *Lake of Genesareth*, called also the *Sea of Galilee*, because it lay east of that district, and the *Sea of Tiberias*, from the city of that name, which stood on its western shore, is situated in the northeastern part of Palestine, and, according to Josephus, is about 17 miles in length, and 5 or 6 in breadth. Its waters are clear, very agreeable for drinking, and abound with different kinds of fish. Here the dis-

ciples of our Lord pursued their business of fishing ; and it was while engaged in this, that Simon Peter and his brother Andrew, and James, and John, were called to follow the Lord. The reader will peruse, with pleasure, the beautiful description of the interview between Christ and his disciples, on the shores of this lake, as recorded by John, xxi. 1 - 13. It was from a vessel on this lake, also, that Christ delivered the parable of the net cast into the sea. Matt. xiii. 47, 48. On the northern coast, were situated the cities of Chorazin, Bethsaida, and Capernaum, which our Lord addressed in such startling language for their hardness of heart, respecting his mighty works. Matt. xi. 21 - 24. Near by, was Magdala, whence, probably, came Mary, called in the New Testament, Magdalene, — the appellation meaning, doubtless, Mary of Magdala. Matt. xxviii. 1. The other body of water is called the *Dead Sea*, from the sluggishness of its waters ; the *Salt Sea*, from its saltness ; the *Sea of Sodom*, from having been the site of this city, &c. Josephus calls it the *Lake Asphaltites*, from the abundance of bitumen found in it. It lies on the southeastern border of Palestine, and is about 70 miles in length, and from 17 to 20 in breadth. Its waters are bitter, and more salt than those of the ocean ; and the country around is represented as desolate and dismal in the extreme.

5. (3.) *Rivers*. There is only one stream in Palestine, which can properly be called a river, — the *Jordan*. This takes its rise at the foot of the

Lebanon mountains, passes through Lake Genesareth, and pours itself into the Dead Sea. It is, perhaps, 100 miles in length, about 9 or 10 feet deep, and 60 or 70 wide, with a strong and rapid current. The other streams, sometimes called rivers, are nothing more than torrents, which, when swelled with floods of rain or melting snow, come dashing down the mountains with great violence, and, for a season, pour through the plains a considerable body of water. In the summer, however, they sink away into mere brooks, and are often dried up altogether. Notwithstanding their temporary character, they often, when increased by two or three days' rains, do much damage to fields, flocks, and buildings. Isaiah xxviii. 2, 17. Hence comes the parable of the wise and foolish builder, which is beautifully illustrated by this fact. Matt. vii. 24 - 27.

6. *Climate.* Such is the diversified surface of Palestine, that it embraces almost every variety of climate, from the severe cold of the frigid zone, to the intense heat of the torrid. While the thermometer on the plains, or in the valleys, stands at upwards of 100°, the summits of the mountains are covered with deep snow. As the winter advances, the winds and the cold become intensely severe, and, in some instances, prove fatal to those who are unacquainted with the country and climate. The roads are broken by the torrents, and filled with ice, and snow, and rubbish; and the paths over the mountains, especially in steep places, are

rendered almost impassable, and can be traversed only with great labor and danger. In the light of these facts, we see the propriety of the Saviour's remark, when predicting the calamities that would attend the destruction of Jerusalem. He exhorts his disciples to pray, that their *flight be not in the winter*. Matt. xxiv. 20. The reason is very obvious, — he knew the difficulties and dangers of a flight through such a country at this season, and he would have them leave the city while the roads were passable. The same particulars render another important passage perfectly intelligible, — “The harvest is past, the summer is ended, and we are not saved.” Jer. viii. 20. The prophet is describing the coming invasion of Nebuchadnezzar, and the false security of the people, who have been deceived by certain of their leaders, probably the friends of Nebuchadnezzar, and in his pay. These assure them, that there is no danger, that there will be no war, when, in fact, the enemy are on the march. In the emphatic language of the prophet, — “They cry, Peace, peace, when there is no peace.” Suddenly, they are roused with the news, that the invading army is actually within their territories, and, in the bold style of the prophets, they are represented as so near, that the neighing of their horses is heard, and the land trembles beneath their march. The people are in consternation; they had suffered the warm season to pass without making preparations to defend themselves, believing there would be no invasion, — now the

troops of Nebuchadnezzar were upon them, winter had come, and they had no means of escape, — they cry out in despair, “The harvest is passed, the summer is ended, and we are not saved.” This was only another way of saying, after the eastern style of circumlocution, “Winter has come, and we are not saved,” or, have not escaped. Their despair arose from their knowledge, that winter rendered flight impossible, in consequence of the torrents swelled by the rains, the slippery and dangerous state of the mountain paths, and the extreme cold. They felt, therefore, that they were at the mercy of their enemies. Jer. viii ; xiii. 16 ; xxiii. 12 ; Job vi. 15, 16.

QUESTIONS ON CHAPTER VI.

1. 2. Why was the country of the Jews called the Land of Canaan? What name is mentioned next? Where is the promise recorded, and what is it? What is the meaning of the word “forever,” in this case? Whence the name, Land of Israel? What of the Land of Judah? Why was it called Holy Land? What other name had it, and why? Where is Palestine situated? Give its boundaries. To what power is it now subject? What is its extent? What was the original division? How was it divided after the death of Solomon? What part did the kingdom of Israel embrace? What part the kingdom of Judah? How was it divided under the Romans? What division was called Galilee? How was this district itself

divided? What particulars are mentioned of it? Where was Samaria? Where Judea? How would one go from Judea to Galilee? John iv. 4.

3. 4. What is said of the surface of the country? What of the northern range of mountains? What of Hermon? What of the eastern range? What noted peak is mentioned, and why noted? What of the western range? Where does it take the name of Carmel? By what names was it known in Samaria? What of Ebal and Gerizim? What further is said of this range? What two seas are mentioned? What of Lake Gennesareth? Its names, and why? Its situation and extent? What scripture facts are connected with it? What cities on its northern shore? What is mentioned of them? Why was Mary probably called Magdalene? What is the other body of water? What are its names, and why? Its location? Its extent? What is said of it?

5. 6. What are the rivers of Palestine? What is the size of the Jordan? What of the other streams? What of their being swollen by sudden rains? What parable of our Lord refers to this? Repeat it. What is said of the climate? Of the winters? What is said of travelling in the winter? What sayings of Christ are explained by these facts? How do they illustrate Jeremiah viii. 20? Give the passage. What is said of Nebuchadnezzar? How does the prophet represent the suddenness of the invasion? How do the people receive the news? What is meant by the expression, "The harvest is passed, the summer is ended"? (*Winter is come.*) What did the people mean by crying out, that they were not saved? What was the cause of their despair?

CHAPTER VII.

Agriculture, &c. of the Jews.

1. JUDEA was eminently an agricultural country ; and all the institutions of Moses were calculated to encourage the Jews in the cultivation of their lands, both as a foundation of national wealth and prosperity, and as a means of preserving the purity of their faith and manners. Accordingly, after they had obtained possession of the country, they applied themselves, after the example of their ancestors, to the raising and tending of cattle, and to the various pursuits of agriculture. Cain was a tiller of the ground, and Abel was a keeper of sheep. Gen. iv. 2. Abraham and Lot are represented as possessing very great herds of cattle, insomuch that they separated for want of pasturage. Gen. xiii. 6. Jacob also must have had immense numbers, since, to propitiate his brother Esau, he offered him a present of five hundred and eighty head of cattle. Gen. xxxii. 13–17. And it was customary in those days to estimate a person's wealth by the number of his cattle, or the extent of his herds and flocks.

2. It is worthy of notice, also, that the occupations of husbandry, were not disdained by the greatest and most distinguished men of those ages.

Moses was a shepherd. Exod. iii. 1. Shamgar was a herdsman, which occupation he left to become a judge in Israel. And Gideon was called from his threshing-floor. Judg. vi. 11. Saul, also, was a herdsman, and that too while he was a king. 1 Sam. xi. 5. David was a keeper of sheep. 1 Sam. xvi. 11 ; Ps. lxxviii. 71. The prophets also were engaged in the same occupations when called of God to be teachers in Israel, as will be seen in the case of Amos, who was a herdsman, i. 1 ; and of Elisha, who was taken from the plough, 1 Kings xix. 19. And women of rank, likewise, as well as those of the humbler sort, were employed in tending flocks. Such were Rachel, the daughter of Laban, Gen. xxix. 9 ; and Zipporah and her sisters, the daughters of Jethro, who was a prince, or, what was nearly equivalent in dignity, a priest of Midian. Exod. ii. 16. These examples should teach us, that we ought not to look upon any occupation as mean or unworthy, however humble, if it be useful. Nothing that is virtuous, can be contemptible ; no employment, that has the good of individuals or of society in view, can be mean ; and no person, however great or high in rank, loses any thing of his dignity by becoming useful.

3. The perfect understanding which existed between the herdsman and his cattle, and the shepherd and his flock, is well illustrated by the following extracts :—

“In Lithuania and Muscovy, as soon as the sun has risen, the herdsman daily winds his horn : on

the well-known signal, the stalls being opened, the horses, mules, goats, &c. *obey the summons* without reluctance. As soon as they are assembled in a body, he marches at the head of them, whilst they obsequiously *follow their leader* into such meadows as he sees most convenient for them. By a second signal they are led to water, and by a third, conducted home again; where each repairs to his own proper stall, without the least disorder or confusion." Dr. Henderson, when in Iceland, inquired of two girls, who were keeping sheep, how they distinguished them so easily? "O," said they, "*we know them all by name.*" These facts give great beauty and significancy to the language of Christ, in John x. 3, 4. "And the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice."

4. The earliest mention of a *plough* is in Deut. xxii. 10. These instruments seem to have been similar to those now in use, furnished with a share and coulter. 1 Sam. xiii. 20, 21; Isa. ii. 4. &c. The preparation of the earth for the seed, was also very like that of the present day; as may be gathered from Jer. iv. 3, where mention is made of ploughing the fallow ground; and from Isa. xxviii. 24, where reference is made to harrowing, or breaking up the clods. See also Hos. x. 11. Mention is made of manures and artificial methods of enriching the soil, notwithstanding its great

natural fertility. 2 Kings, vi. 25 ; Luke xiv. 34, 35. The sowing of the seed is well set forth in the parable of the sower in Matt. xiii. There was, however, another way of scattering the grain, which deserves to be noticed. "They sow their rice upon the water, and before sowing, while the earth is covered with water, they cause the ground to be trodden by oxen, horses, and asses, which go mid-leg deep." This extract from Chardin, beautifully illustrates the following, — "Blessed are ye that sow beside all waters, that send forth thither the feet of the ox, and the ass." Isa. xxxii. 20. "Cast thy bread upon the waters ; for thou shalt find it after many days." Eccl. xi. 1 ; an exhortation to charity, drawn from this practice of sowing their seed upon the water, which overflowed their fields, and which, after many days, when the water had subsided, and the grain had matured, they found in an abundant harvest.

5. The *seed-time* of the country embraced a space of about two months, from the first of October, to the first of December. Towards the close of October, or the beginning of November, commenced what were termed the *former* or *early* rains, there being two rainy seasons during the year. And as these rains and the heavy dews were indispensably necessary to the growth and support of vegetation, they were consequently objects of great desire and longing, especially in dry seasons, and hence the frequent allusions to them. "They waited for me as for the rain ; and they opened

their mouths wide as for the latter rain." Job xxix. 23. See also, Deut. xi. 14; Prov. xvi. 15; Jer. v. 24; Hos. vi. 3; Zech. x. 1. At the period named, that of the early rains, they ploughed or prepared their land, sowed their wheat and barley, and waited the harvest.

6. The *harvest* season comprised the two months of April and May, at the commencement of which the *latter* rain begins to fall, and continues at intervals for about two weeks. There were four months between sowing and the full harvest, though the reaping was in part commenced before this. The period having arrived, the reapers went to the field with their sickles, cut down the grain, bound it up in sheaves, and left it ready to be taken from the field. This finished, the carts or wagons were brought in and loaded with the grain, which was transported to the barns (Matt. vi. 26; xiii. 30, &c.); or laid up in stacks, when the barns were not sufficient to contain the abundance. (Exod. xxii. 6.)

7. The grain gathered into the barns, the next business was the *threshing* it out. This was done in various ways. The flail was used for this purpose; and for some kinds of grain, small staffs or rods. Isa. xxviii. 27, 28. Sometimes it was done by horses and oxen, who were shod with brass, and made to pass over the corn, and thus tread it out. To this Moses alludes, when he says, "Thou shalt not muzzle the ox when he treadeth out the corn." Deut. xxv. 4. See, also,

Mich. iv. 12, 13; Hos. x. 11. This mode of threshing is still retained in Persia, India, and Crim Tartary; and buffaloes are employed for the same purpose in Ceylon. Another method was the driving a loaded cart, or a machine expressly prepared with teeth for this work, over the corn, so that the wheels or teeth running backwards and forwards, might shake out or separate the grain. Isa. xxviii. 28; xli. 15. This instrument is frequently employed as a figure for representing the destructive judgments of God upon the wicked.

8. *Threshing-floors* are frequently mentioned in the Scriptures. A threshing-floor was a smooth, hard plat of ground, somewhat elevated, in the open air, sometimes covered at the top, or roofed, but left open at the sides, that the wind might come in freely for the winnowing of the grain. After the grain had been thoroughly threshed, the workman took his winnowing *shovel*, or *fan* (Isa. xxx. 24.), and threw it up against the wind, which drove back the chaff into a heap, while the heavier grain fell to the ground. By this method the grain was collected into one place or heap, and the chaff into another. The former was then gathered into the granaries or barns, and the latter was burned, a fire being set to the heap which was not quenched till the whole was consumed. Hence the passage in Matt. iii. 12, where Christ draws from this practice a figure to represent the destruction of the Jews, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat

into the garner ; but he will burn up the chaff with unquenchable fire," — that is, the judgment shall not cease till they are utterly destroyed.

9. *Grinding.* In very early times corn was simply parched ; after this, it was pounded in a mortar. Prov. xxvii. 22. At a later period, mills or mill-stones were used. The following, from Dr. E. D. Clarke, will illustrate this particular ; " Scarcely had we reached the apartment prepared for our reception, when, looking from the window into the court-yard, we beheld two women grinding at a mill. They were seated upon the ground opposite to each other, and held between them two round, flat stones. In the centre of the upper stone was a cavity or hole for pouring in the corn, and by the side of this an upright wooden handle for moving the stone. As this operation began, one of the women opposite received it from her companion, who pushed it towards her, who again sent it to her companion ; thus communicating a rotary motion to the upper stone ; their left hands being all the while employed in supplying fresh corn, as fast as the bran and flour escaped from the sides of the machine." This happily illustrates the saying of our Saviour, " Two women shall be grinding at the mill, the one shall be taken and the other left." Matt. xxiv. 41.

10. Grinding at the mill was considered as an inferior employment, and hence was assigned to female slaves, captives, and prisoners. For this reason Samson was set to this labor as a

mark of contempt. Judg. xvi. 21. And this fact gives a force and significancy to the language addressed by the prophet to Bábylon, — “Come down, and sit in the dust, O virgin daughter of Babylon ; sit on the ground, *take the millstones and grind meal.*” Isa. xlvi. 1, 2. See, also, Lam. v. 13 ; Exod. xi. 5.

11. The *vintage* or the gathering of grapes for wine, took place in June and July, when the clusters of grapes were cut from the vines, and thrown into the wine-press, or vat, where they seem first to have been trodden by men, and then pressed. Isa. lxiii. 3 ; Rev. xix. 15. Palestine was celebrated for its grapes, both in quantity and quality (Numb. xiii. 23) ; and several districts were distinguished for their exquisite wines. In consequence of the value placed upon these, watch-towers were erected in the vineyards, and persons employed to look out and guard the vines from depredations, — which explains Isa. v. 2 ; Matt. xxi. 33. When the wine was pressed out from the grape, it was put up in bottles, which were made of leather, or skins. These would in time become old and worn, and of course weak and rotten. Hence the danger of putting new wine into old bottles, lest by fermentation it should burst them and be lost. Matt. ix. 17. This also illustrates Psalm cxix. 83. “I am become like a bottle in the smoke ;” signifying, that he was worn out and useless ; as a bottle in the smoke and heat would soon become dry and cracked, and unfit for use.

12. Beside the grape many other fruits abounded in Judea, especially the *olive*, which, was extensively cultivated, and produced a valuable oil, of which frequent mention is made in the Scriptures. 1 Kings v. 11. with Ezek. xxvii. 17 ; Hos. xii. 1 ; Mich. vi. 15. *Dates, figs, pomegranates, melons, cucumbers, &c.* were also common. In his visit to upper Egypt, Jowett observes, "extensive fields of ripe melons and cucumbers, adorned the sides of the river, and produced in great abundance." This gives light to the murmurs of the Israelites, — "We remember the cucumbers, and the melons, and the leeks, &c. ; but now our soul is dried away." Numb. xi. 5, 6. He continues, "Some guard is placed over them, however. Occasionally, but at long and desolate intervals, we noticed a little hut, made of reeds, just capable of containing one man ; being, in fact, little more than a fence against a north wind. In these, I observed, sometimes, a poor old man, perhaps lame, feebly protecting the property." This admirably illustrates Isa. i. 8. "And the daughter of Zion is left as a lodge in a garden of cucumbers," — expressive of loneliness and desolation.

QUESTIONS ON CHAPTER VII.

1. What is said of the institutions of Moses respecting the agriculture of Judea? What effect did this have? What was Cain's occupation? Abel's? What is said of

Abraham and Lot? What fact is mentioned of Jacob? How was it customary to estimate a man's wealth in those days?

2. What is said of the occupations of husbandry, as to their being honorable? Give some examples of distinguished persons being so employed. What of several of the prophets? Examples. Of women of rank? Examples. What is said of the power and dignity of priests in the age in review? What moral lesson do the foregoing facts teach us?

3. What is the substance of the extract touching the understanding which existed between the herdsman and his cattle, &c.? What is the testimony respecting the names of sheep? What passage is illustrated by these particulars?

4. What is said of the plough? Of the preparation of the earth? Was the soil of Judea naturally fertile? What is the substance of the parable of the Sower? What remarkable method of sowing seed is mentioned? What passages are happily illustrated by a knowledge of this practice? Give the meaning of Ecclesiastes, xi. 1.

5. What part of our year was their seed-time? When did the *former* or *early* rains commence? How many rainy seasons were there? Why are these so frequently alluded to in Scripture? Give an example of this allusion. What was done at the time of the early rains?

6. When was their harvest season? What is said of the *latter* rains? What time elapsed from sowing to full harvest? Give a sketch of the harvest labors. Repeat the passage in Matt. xiii. 30. Who are represented by the wheat? Who by the tares?

7. In threshing their grain, did they use the flail? What other method is named? Does Moses allude to this? In what countries is this mode of threshing con-

tinued at the present day? What other method is mentioned? What is said of this instrument's being used as a figure?

8. Describe the threshing-floors. Describe the method of separating the grain from the chaff. What was done with the chaff? What passage in Matt. iii., is illustrated by these practices? The unquenchable fire is used as a figure of what? Why is it called unquenchable? (*Because it does not cease till all is consumed?*) Give an example from Ezek. xx. 47, 48.

9. 10. What methods of preparing corn for food are mentioned? Give an account of the mills, and the process of grinding. What passage is illustrated by this custom? How was the employment of grinding regarded? Give an example. How does this explain Isa. xlvii. 1, 2?

11. When did the gathering of grapes take place? What was done? For what was Palestine celebrated? How were the vineyards guarded? Describe the eastern bottles. How does this explain Matt. ix. 17? What other passage is illustrated by it?

12. What is said of the olive? What other fruits abounded in Judea? What does Jowett say of the melons, &c. of Egypt? What passage is illustrated by this? What is further said in relation to guarding the fields? What passage is explained by this circumstance? What does the figure express?

CHAPTER VIII.

Dwellings and Domestic Affairs.

1. IN the earlier ages men lived in *Tents*, the invention of which is ascribed in Scripture to Jabal, son of Lamech. Gen. iv. 20; xviii. 1, 2. These were followed by the erection of houses, or huts, constructed of the branches and bark of trees, mud, &c. The Saviour seems to allude to houses of this last material (Matt. vii. 27), which would be easily swept away when "the rains descended, and the floods came." The richer sort erected buildings of wood and stone, which united security and convenience.

2. The style of eastern *houses* was, and is, very different from that which prevails in this country and in Europe. Connected with almost every house was a court, enclosed or surrounded with a cloister, over which, if the house was more than one story, was erected a gallery of equal extent, having a balustrade or lattice work going round it, to prevent people from falling into the court below. Deut. xxii. 8. To protect this court from the rain and from the heat of the sun, an awning or canopy was extended on rope from one side to the other, which could be unrolled, or rolled up at pleasure. A flight of stairs was placed on the outside of the

building, by which a person might ascend to the gallery or roof, and descend again, without entering the house.

3. These particulars will illustrate Mark ii. 1-4; Luke v. 18, 19. The friends of the paralytic did not "break up the roof" and "tiling," as represented by our translation; but, finding, the crowd so great, that they could not gain entrance to the court where Christ was teaching, they carried the sick man up the stairs, on the outside into the gallery, took away the balustrades, and, removing or rolling up the awning, lowered him down at the very feet of Jesus.

4. The *roof* was always flat, and was used for a variety of purposes, as sleeping, walking, devotional exercises, &c. "All sleep upon the tops of their houses, their beds being spread upon the terraces, without any other covering over their heads than the vault of heaven. And, as we generally rode out on horseback at a very early hour, we perceived on the tops of the houses people either still in bed, or just getting up." *Morier*. 1 Sam. ix. 26. Samuel had probably slept on the house-top. "We supped on the top of the house, for coolness, and lodged there likewise." *Pocock*. Peter went up to the house-top to pray. Acts x. 9. And from Jer. xxxii. 29; 2 Kings xxiii. 12; Zeph. i. 5, it appears that religious ceremonies were not uncommon there.

5. Guests were also entertained on the roof on festal occasions. "I have in view two houses,"

says Jowett, "where marriages have taken place, and the court yards, and the tops of the houses, are crowded with guests." It would seem, from Matt. x. 27, that public announcements were sometimes made from the house-tops. Among the Turks, who have no bells, a crier proclaims the hours of worship from the house-tops. Catherwood, in his beautiful Panorama of Jerusalem, represents the people as trading on the tops of the houses. As you enter upon the terrace, there is seen on the left a merchant exposing his goods to sale, and one, who has apparently just been bargaining with him, is passing down the stairs on the outside of the house into the street.

6. In cities, where the houses joined each other, the roofs, being flat, often formed a continuous walk, the entire length of the street. This illustrates the propriety and force of Christ's exhortation, touching the destruction of Jerusalem: "Let him that is on the house-top not come down to take any thing out of his house" (Matt. xxiv. 17); that is, when he sees the destruction approaching, let him not attempt to save his goods, but hasten along the roofs of the houses, and escape over the city walls, or at the gate before it shall be closed, and the siege commence. Or perhaps, it may mean that he should not stay to go *into* the house, but escape by the stairs on the outside into the street, and so through the gate.

7. *Furniture.* The use of chairs was little known in the East. The poorer classes sat cross-legged

on *mats* or *skins*, thrown upon the floor. The rich had *sofas* and *couches*. At the end of the room, and sometimes on two or three sides of it, was a *divan*, or raised seat extending along the wall, one or two feet high, and about three feet broad. This was covered with cushions, and furnished with bolsters or pillows for leaning; and here the people sat, with their backs resting against the wall, which was also provided with bolsters. Amos vi. 4; Ezek. xiii. 18. "Woe to the women that sew pillows to all armholes,"—literally to "elbows,"—expressive of luxury and ease.

8. Their *beds* are described in the following passage from Hanway: "Soon after supper, the company retired, and beds were taken out of the niches made in the walls for the purpose, and laid on the carpet. They consisted only of two thick cotton quilts, one of which was folded double, and served as a mattress, and the other for a covering, with a large, flat pillow for the head." This explains to us how the paralytic, being cured, could, at the command of Jesus, so easily take up his bed, and go unto his house. Matt. ix. 6, 7; Mark ii. 11, 12.

9. The most important domestic utensils were a *mill*, a description of which has been given in the chapter on Agriculture. There was a benevolent law of Moses touching the mill-stones, that they should not be taken in pledge; "for he taketh a man's life in pledge," (Deut. xxiv. 6) inasmuch as they were essential to the preparation of the

daily food for himself and family. Christians may be profited by considering the humanity of this law. *Kneading-troughs* are mentioned in Exod. xii. 34, being, probably, small wooden bowls, which might also be used for dishes, as with the Arabs.

10. Their *ovens* were of different kinds, permanent or portable. Of the first, one was a hole dug in the earth, and paved at the bottom with smooth stones. This was heated, the fire removed, and the cakes placed on the stones. A portable oven was an earthen vessel like a large pitcher, the fire being put inside, and the dough spread in a thin paste on the outside, where it was almost instantly baked. Owing to the scarcity of *Fuel*, they resorted to every thing that could be burned, as the prunings of vines, stubble, grass, bones of animals, the dried dung of cows, camels, &c. Matt. vi. 30 ; Ezek. iv. 15.

11. A *lamp*, generally fed with olive oil, was an important article in the housekeeper's collection, and was kept burning the whole night in the room where the family slept. "The bed-chambers of the East are never dark," says Brown, "for every inhabited bed-room is lighted by a lamp, and the poorest people would rather retrench part of their food, than neglect it. Hence, to *put out a man's light*, was a figure expressive of calamity and desolation. "The light of the wicked shall be put out, the light shall be dark in his tabernacle." Job xviii. 5, 6.

12. This custom of burning a lamp through the night, and the practice of grinding morning and evening, the sound of which was heard from every quarter of the city, have furnished the prophet with a very significant and touching figure, with which to set forth the utter ruin and desolation which God would bring upon Babylon. "I will take from them the voice of mirth, the voice of the bridegroom, and the voice of the bride, *the sound of the mill-stones, and the light of the candle.*" Jer. xxv. 10; Rev. xviii. 22.

QUESTIONS ON CHAPTER VIII.

1. In what did men live in the earlier ages? To whom is the invention of tents ascribed in the Scriptures? What followed these? In what passage does the Saviour probably allude to these last?

2. 3. Will you give a description of an eastern dwelling? Was there a law respecting the battlements or balustrade? (Deut. xxii. 8.) How was the court protected? What is said of the stairs? To what part of the house did the stairs lead? What passage in the gospel history is explained by these particulars? Describe the action.

4. What have you to say of the roof? Give an example of sleeping on the roof. Did they ever eat on the house-top? Give some examples of devotional exercises on the house-top.

5. 6. What is said of the roofs on festal occasions? Give an example. What do you infer from Matt. x. 27? What similar custom exists among the Turks or Moham-

medans? What have you to say of Catherwood's Panorama, touching this subject? Does this represent Jerusalem in its present state? What is said of houses in the cities? How does this illustrate Christ's exhortation to his disciples (Matt. xxiv. 17.)?

7. 8. What did the Jews use for seats? Describe the divan. How was this covered? What passages seem to allude to this? What is the expression "sewing pillows to armholes" significant of? Describe their beds. What language of Christ does this explain?

9. 10. What law was there in reference to the mill-stones? Why was this a benevolent law? What were the kneading-troughs? Describe their ovens. Had they any other kind? Describe a portable oven, and the method of baking with it? What is said of fuel? Repeat the passage in Matt. vi. 30.

11. What is said of the lamp? What does Brown say of the bed-chambers of the East? What does the expression, "putting out a man's light," signify? What is the substance of paragraph 12, touching the "taking away of the sound of the mill-stones," and "the light of the candle"? Repeat the passage quoted from Jeremiah.

CHAPTER IX.

Meals and Entertainments.

1. THE *food* of the Jews was in the early ages of the most simple kind, consisting principally of vegetables, milk, honey, bread, and flesh. Gen. xviii. 6, 7. Among the poorer classes, locusts were eaten. Matt. iii. 12. They are a very common article of food with the Arabs of this day. A condensed view of the articles of general consumption may be gathered from 1 Sam. xxv. 18 ; 2 Sam. xvi. 1 ; xvii. 28, 29. Their methods of preparing food were various, as with us, — roasting, baking, boiling, frying, &c.

2. Their *drink* was water ; milk ; wine (Isa. lv. 1) ; mixed wine (Prov. xxiii. 30 ; Isa. v. 22.), that is, wine made stronger and more intoxicating by the addition of powerful ingredients ; and fermented liquors, extracted from grain, apples, honey, dates, &c., and termed strong drinks in Levit. x. 9 ; Prov. xx. 1 ; Luke i. 15. Respecting these intoxicating drinks, let us remember the warning of the prophet, “Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink” (Isa. v. 22.), for “at the last it biteth like a serpent, and stingeth like an adder.” Prov. xxiii. 29 – 32.

3. With us the most important meal is the din-

ner, but with the Jews it was *supper*. All their great entertainments and feasts were suppers, and were provided in the evening. Hence, "Herod on his birthday made a supper to his lords," &c. Mark vi. 21. So in the parable, "a certain man made a great supper." Luke xiv. 16. And when Jesus visited Lazarus and his sisters, "they made him a supper." John xii. 2.

4. Both before and after meals, it was customary to *wash the hands*. "The Pharisees, and all the Jews, except they wash their hands oft, eat not." Mark vii. 3, 4. On this account they complained to the Saviour, that his disciples neglected it,—"Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." Matt. xv. 2. As these washings were so frequent, vessels of water were usually kept ready in a convenient place. Such were the six water-pots at the marriage of Cana, which "were set there after the manner of the purifying (washing) of the Jews." John ii. 6.

5. It was also a custom before and after meals to offer a short prayer of *thanks* or *blessing*. The form before eating was thus,—"Blessed art thou, our God, king of the universe, who bringest bread out of the earth,"—and after eating,— "Blessed be our God, the king of the universe, the creator of the fruit of the vine." Christ followed this custom, as appears from Matt. xiv. 19; Mark viii. 6, 7. It seems to be alluded to in the way of approval, in 1 Cor. x. 31; 1 Thess. v. 18; 1 Tim. iv. 5.

6. At their *meals* the richer classes reclined on couches, or sofas, especially prepared for the purpose, resting at full length, leaning on the left arm, with their heads towards the table, and their feet extending outward from it. Esth. i. 6 ; Ezek. xxiii. 41 ; Amos vi. 4, 7. The table was composed of three narrow tables, placed together so as to form a square, with one end open, for the servants to enter with the dishes and food to supply the guests.

7. This custom shows us how Mary anointed the feet of Jesus, and wiped them with her hair, (John xii. 2, 3) ; not by getting under the table, but by going behind the couch on which he reclined. It enables us to understand how John leaned on the Saviour's bosom. John xiii. 23, 25. It throws light also on the origin of the figure which represents Lazarus as being in Abraham's bosom (Luke xvi. 23) ; and on the words of Christ, "No man hath seen God at any time ; the only begotten Son, *which is in the bosom of the Father*, he hath declared him." John i. 18. The expression is significant of intimate acquaintance and familiarity, and of personal regard and affection toward him who is thus received into the bosom.

8. Knives and forks, and plates, were not used in eating. If the company was small, they all eat from one dish ; but if large, several dishes were provided. "They all helped themselves," says Jowett, "from the dish, in which it was no un-

common thing to see more than five Arabs' fingers at one time. Their bread, which is extremely thin, tearing and folding up like a sheet of paper, is used for the purpose of rolling together a large mouthful, or sopping up the fluid and vegetables." "And when the master of the house found any dainty morsel in the dish, he took it out and applied it to my mouth." This custom happily explains the reply of Jesus, as to who should betray him, — "*He that dippeth his hand with me in the dish.*" Matt. xxvi. 23. "He it is to whom I shall give a sop, when I have dipped it." John xiii. 26.

9. *Social feasts* were very common among the Jews; and indeed something like these seem to be required by the law of Moses (Deut. xii. 17, 18. xiv. 22–29), to which "the stranger, and the fatherless, and the widow, within the gates, shall come, and shall eat and be satisfied." They were required to set apart a tenth of the produce of their lands and flocks for this purpose. On particular festal occasions, it was customary to appoint a *governor of the feast*, whose duty it was to preserve order, direct the servants, and regulate the whole ceremony of the table. This person is mentioned in John ii. 8.

10. When the company was large, many rooms were occupied by the guests; and it seems that they were, on some occasions, distributed in these according to their rank. Hence Christ says, "Beware of the Scribes, which desire the *chief rooms at feasts.*" Luke xx. 46. And when he saw that

the lawyers and Pharisees "chose out the chief rooms," he put forth the following parable : "When thou art bidden of any man to a wedding (marriage-feast), sit not down in the highest room ; lest a more honorable man than thou be bidden of him, and he that bade thee and him come and say to thee, Give this man place, and thou begin with shame to take the lowest room. But, when thou art bidden, go and sit down in the lowest room ; that when he that bade thee cometh, he may say unto thee, Friend, go up higher ; then shalt thou have worship in the presence of them that sit at meat with thee." Luke xiv. 7-11.

11. I have quoted this parable entire, because it finds so perfect an illustration in the following extracts, and because, by comparing the two, we see the unchanging and almost unchangeable character of eastern manners and customs. "I was once present," says Roberts, "at the marriage feast of a person of high caste, — the ceremonies were finished, and the festivities had commenced, but just before the *supper* was announced, it was discovered, that one of the guests was not quite equal in rank to those in the same apartment. A hint was, therefore, given him to leave the room, but he refused : the host was then called ; but, as the guest was scarcely a grade lower than the rest, he felt unwilling to put him out. The remainder, therefore, consisting of the first men in the town, immediately rose and left the house." Morier furnishes another instance. "When the assembly was near-

ly full, the governor of Kashan, a man of humble mien, though of considerable rank, came in, and had seated himself at the lowest place, when the Ameen-ad-Dowlah, after having testified his particular attentions to him by numerous expressions of welcome, pointed to an upper seat in the assembly, to which he desired him to move, and which he accordingly did."

12. The Saviour closes the parable thus : " For whosoever exalteth himself shall be abased ; and he that humbleth himself shall be exalted." May we give heed to this, desiring to have praise of God rather than of man, and seeking, not the honors of the world, but the honors which wisdom and virtue bestow upon their followers.

13. Figures and imagery, drawn from feasts, abound in the Scriptures. We can refer only to one or two examples. Solomon represents Wisdom, as having made a feast, — " She hath killed her beasts ; she hath mingled her wine ; she hath also furnished her table. She crieth upon the high places of the city " to the " simple " and to " him that wanteth understanding," " Come, eat of my bread, and drink of the wine which I have mingled." Prov. ix. 1-5. So Isaiah represents the Gospel, under the figure of " a feast of fat things, of wines on the lees," made " unto all people." xxv. 6. See also chap. lv. 1, where it is " wine and milk, without money and without price." So Christ, in Matt. xxii. 2-4 ; Luke xiv. 15-17 ; xiii. 29. " Sit down," or *recline*, as at table. xxii. 29, 30.

QUESTIONS ON CHAPTER IX.

1. 2. What is stated of the food of the Jews? What of locusts? Can you give the substance of 2 Samuel xvii. 28, 29? What were their methods of preparing food? What is said of drinks? What was their mixed wine? From what were their fermented liquors extracted? What is the warning of the prophet respecting wine and strong drinks? Is this warning needed at the present day?

3. 4. What was the principal meal with the Jews? Give some examples of these entertainments from Scripture. What is said of their washings? (Mark vii. 3, 4.) Why did they complain of the disciples of Jesus? Repeat the passage containing their complaint. What is said of the water-pots?

5. What is said of thanks or blessing at the table? Can you give nearly the form? Did the Saviour ever observe this custom? Does the practice seem to be approved in Scripture?

6. 7. 8. Describe the manner of reclining at table. Describe the table. How do these facts explain the anointing of Jesus' feet by Mary? How John's leaning on the Saviour's bosom? What is the meaning of the expression "in the bosom," or "resting in the bosom"? Give an example. Explain more fully what Christ intended by saying he was in the bosom of the Father. What is said of knives, forks, dishes, &c.? What says Jowett of the practice of eating with the fingers? What of their bread? What language of Jesus does this explain?

9-12. What is said of their social feasts? What por-

tion of their produce were they required to appropriate to this purpose? What is stated respecting the governor of the feast? On what festal occasion, recorded by John, is this person mentioned? When the company was large what was done? In what parable does Christ allude to this? Give the substance of the parable. What is the substance of the extract in illustration of this? What is the testimony of Morier? What is the lesson taught to us in the close of the parable?

13. What is said of figures drawn from festal occasions? Give the example from Prov. ix. 1-5. What do you understand by the feast which Wisdom prepared? What part of man is fed and strengthened by the food which Wisdom furnishes? Repeat the passage from Isaiah xxv. 6. What is represented here under the figure of a feast? Give the passage from Isa. lv. 1. What is its meaning? What is the parable in Luke xiv. 15-24? Can you give its general meaning? Who were they that were first bidden, and refused? Who are represented by "the poor, the halt, the maimed, and the blind"?

CHAPTER X.

Dress, &c.

1. THE dress of the Jews may properly be divided into the under and upper garments. The *under garment*, or *tunic*, was worn next to the skin, and reached down, like a frock, below the knees. It had arm-holes, and sometimes sleeves. At first, it fitted tolerably close round the body, but at a later period, it was made larger, and hung more loosely about the person. When engaged, therefore, in any active employment, it was necessary to pass a *girdle* round the loins, to prevent the hindrance arising from the loose drapery of the dress. Hence the Saviour, when he washed the disciples' feet, having laid aside his upper garment, "took a towel, and girded himself." John xiii. 4. See, also, 1 Kings xviii. 46; Luke xvii. 8; Acts xii. 8. In this custom, we discover the origin of the phrase, "gird up the loins," expressive of a state of readiness and preparation. Luke xii. 35; Eph. vi. 14; 1 Pet. i. 13.

2. The *upper garment* was merely a large, and perhaps square piece of cloth, several feet in length and breadth, something very like a shawl; and was thrown loosely over the shoulders, or wrapped around the body. When actively em-

ployed, this was generally laid aside, as in the case of the Saviour's washing the feet of the disciples, mentioned above; and of Peter, when fishing. John xxi. 7. This seems to be alluded to, also, in Matt. xxiv. 18. Whoever went to work in the field, would, of course, leave his upper garment, or robe, at home, as he could not well work to advantage with it on. The poorer people used it as a covering, or blanket, at night; and, on this account, it was forbidden to keep it in pledge after sunset. Exod. xxii. 26, 27.

3. It is worthy of remark, that it was customary with the Greeks, Romans, and Jews, to call a person *naked*, who was divested of his upper garment, notwithstanding he was clothed in his tunic, or under garment. Hence, probably, Isaiah is said to have walked naked and barefoot (Isa. xx. 2, 3); and Saul to have prophesied naked before Samuel (1 Sam. xix. 24). This use of terms also explains 2 Sam. vi. 20, where Michal accuses David of having danced naked before the people. We are not to understand, that he was so grossly indecent, as to do this absolutely naked, as clearly appears from verse 14, but that he had thrown off his upper garment.

4. The *sack-cloth*, so frequently mentioned in Scripture as a garment of mourning, was a coarse, rough garment, of goat's hair, or camel's hair, made in the form of a sack, without sleeves, and was thrown over the person, falling below his knees. It was generally black. Hence the figure

of covering the heavens "with blackness and sack-cloth," (Isa. l. 3;) and of the sun becoming "black as sack-cloth of hair." Rev. vi. 12.

5. The loose and uniform character of these garments, being somewhat like our cloaks and shawls, only much larger, renders intelligible several facts mentioned in Scripture, which it would otherwise be difficult to account for. For example, — Jonathan gave his garments to David, who wore them without any change in the way of fitting. 1 Sam. xviii. 4. So the raiment of Esau was put upon Jacob. Gen. xxvii. 15. And presents of changes of raiment were made, and immediately put on, without alteration. Exod. iii. 22; 2 Chron. ix. 24; Esth. iv. 4. When we consider the loose and flowing character of their garments, we readily understand how one person's clothes so conveniently fitted another.

6. In ancient times, among the easterns, especially, splendid dresses, and vast numbers of *changes of apparel*, were indispensable to the idea of great wealth, and made a very important part of their treasures. A remarkable instance of the extent to which this was sometimes carried, is given by Horace. Lucullus, who had pillaged Asia, and introduced its luxuries into Rome, having been requested to loan 100 cloaks, or perhaps tunics, for the use of the theatre, replied, in a note, that he had looked over his wardrobe, and found that he had *five thousand*, the whole or part of which were at their service.

7. The Scriptures frequently allude to this sort of wealth. "Though they heap up silver as the dust, and prepare *raiment* as the clay." Job xxvii. 16. James specifies garments as part of the treasures of the rich. "Go to, now, ye rich men, your gold and silver is cankered, and your *garments* are moth-eaten." v. 1-3. And this gives a clear meaning to the words of the Saviour, recorded in Matt. vi. 19. "Lay not up for yourselves *treasures* on earth, where *moth* and rust do corrupt." When we remember, that multitudes of garments made a great part of ancient *treasures*, we discover how the moth could destroy them, and the passage at once assumes a new beauty and force. And let us not forget the exhortation, which teaches us not to place our hopes of permanent happiness in earthly things, but in God, in truth and holiness of heart, for these will never perish, nor disappoint us.

8. Presents of changes of raiment were often made as compliments and tokens of respect and esteem. Joseph gave his brethren changes of raiment, and to Benjamin five changes. Gen. xlv. 22. Abraham's servant made like presents to Rebecca. Gen. xxiv. 53. The several kings, to Solomon. 2 Chron. ix. 24. A present of a garment of many colors, was a token of affectionate regard. Gen. xxxvii. 3. Such were worn, also, by persons of rank (2 Sam. xiii. 18); as is the case in the East to this day.

9. Another method of showing respect, was to

spread garments in the way of the person to be honored. This practice is still observed in eastern countries. Mr. Roberts thus notes it; — “I was not a little surprised, soon after my arrival in the East, when, going to visit a native gentleman, to find the path through the garden covered with white garments. I hesitated, but was told it was for ‘my respect.’ I must walk on them, to show that I accepted the honor.” This is a common custom, when a man of rank passes through a town or village, and happily illustrates Matt. xxi. 8, where a “very great multitude spread their garments in the way,” for the purpose of showing their respect for Jesus.

10. It was customary, among all the eastern nations, for women to wear *veils*, which sometimes concealed the whole person, from head to foot. This practice still prevails, and it is considered now, as it was then, a very immodest and indecent thing, for a female to appear in public without a veil. To this, Paul alludes (1 Cor. xi. 3 - 16), and reproves the Corinthian women, for appearing in the assemblies uncovered in this respect.

11. For a full description of the *ornaments* of Jewish women, see Isa. iii. 18 - 24; Ezek. xvi. 10 - 13. The same practices respecting the adorning of the person, and particularly of the head, continue in the East to this day. Jowett, speaking of a lady whom he visited, says, — “She produced, from her wardrobe, coats of many colors, embroidered and spangled with gold and silver and flowers. She

wears an infinity of braids, which hang down all the length of her back, and terminate in gold sequins." Lady Mary W. Montague informs us, that the Turkish ladies wear their hair "hanging at full length behind, divided into tresses, braided with pearls or ribands. I counted, in one lady's hair, 110 of these tresses, all natural." These authorities furnish a fine illustration of 1 Tim. ii. 9; 1 Pet. iii. 3. Let the "women adorn themselves in modest apparel, not with broided hair, or gold, or pearls, or costly array." Let us heed the exhortation, and seek only the ornament of good works, of a meek, quiet, and virtuous life.

12. To arrange all their finery with effect, *mirrors* were necessary. These were not of glass, (for the making of looking-glasses is a modern invention,) but of polished metal. Hence the mirrors (absurdly translated, "looking-glasses,") of the women, were melted to make the brazen laver. Exod. xxxviii. 8. Paul alludes to these in 1 Cor. xiii. 12. "We see through a glass darkly," — literally, "by means of a mirror."

13. The *sandals*, or *shoes*, worn by the Jews, were only soles of skin, or leather, covering the bottom of the foot, and fastened by *latchets*, or straps, passing over the foot and around the ankle. They wore no stockings. Hence the necessity of frequently washing the feet. Gen. xviii. 4; xix. 2. On entering a house, it was customary to take off the sandals, and, leaving them at the door, or other appointed place, to go in with bare feet. This was

especially the case, when entering the house of a person of distinction, as a mark of respect; and also, when entering a sacred place. Josh. v. 15. The same custom prevails among the Mohammedans; and at the doors of the Indian temples, in the East, sandals and slippers are hung up, as hats and cloaks are with us, and one has but to count the sandals, to know the number of worshippers within.

QUESTIONS ON CHAPTER X.

1. 2. How was the dress of the Jews divided? Describe the under garment. How was it disposed of when at work? Give an example. "Gird up the loins," was employed as a figure of what? Repeat 1 Peter i, 13. Describe the upper garment. Was this worn when actively employed? How does this explain Matt. xxiv. 18? For what other purpose was this used by the poorer people? What was the law respecting this?

3. 4. 5. What is said of the term *naked*? Can you give some examples? What is the proof from verse 14 of 2 Sam. vi., that David was not entirely naked? What have you to say of the sack-cloth? What was the usual color? What figures are borrowed from this? What is said of the loose character of the Jewish garments? Give some of the examples named in the text, and explain.

6. 7. What is said of splendid dresses and numerous changes of apparel? What remarkable example is mentioned? Give examples of allusions to this idea of treasures in the Scriptures. In what language does Christ

allude to this? What do you understand by the moth's corrupting treasures? What important lesson is taught us by the exhortation? What is meant by treasures in heaven?

8. 9. 10. What is said respecting presents of changes of raiment? Give examples from Scripture. What did Joseph signify to Benjamin, by giving him more changes than the rest? What is said of garments of many colors? Does this custom exist now, and where? What other method of showing respect, by means of garments, is mentioned? Give an instance. Is this practised in the East now? What event in the gospel history is illustrated by this custom? What have you to say of veils? What of appearing in public without veils? Does Paul refer to this, how, where?

11. 12. 13. What are the principal ornaments mentioned in Isa. iii. 18-24? What is the substance of Jowett's testimony respecting the ornaments of an eastern lady? What does Lady Mary W. Montague say, touching the head-dresses of the Turkish ladies? What passages are illustrated by these extracts? What instruction should we gather from this passage? What is said of mirrors? Give the example from Exod. xxxviii. 8. What is the literal meaning of Paul's language, — "We see through a glass darkly"? What were the sandals, or shoes, worn by the Jews? What is said of stockings? When did they take off their shoes? Why? What people have a similar custom at this day?

CHAPTER XI.

Forms of Salutation. Hospitality.

1. THE forms of *salutation*, among the Jews, were, in early times, as appears from the Old Testament, very simple and beautiful ; — *The Lord be with thee*, — *The Lord bless thee*, — *Peace be with thee* ; and, on entering a house, — *Peace be in this house*. Judges xix. 20 ; 1 Sam. xxv. 6 ; Ruth ii. 4 ; Ps. cxxix. 8 ; Luke x. 5.

2. It appears, however, that in time, they became very lengthy and tedious. For the formality, extreme length, and repetition of their salutations, the easterns have, indeed, ever been remarkable. It was on this account, that Elisha charged his servant, Gehazi, when sent to restore the son of the Shunammite woman, — “If thou meet any man, salute him not ; and if any man salute thee, answer him not again.” 2 Kings iv. 29. For the same reason the Saviour said to the seventy disciples, when he sent them on their mission, — “Salute no man by the way.” Luke x. 4. Neither Christ nor Elisha intended, that those to whom this charge was given, should be rude or uncivil, but only that they should waste no time in useless ceremonies, but hasten, with all expedition, to the performance of the work allotted them.

3. The heartless character and unmeaning frivolity, into which these salutations degenerated, is beautifully alluded to by Christ, in his comforting address to the disconsolate disciples, when announcing to them his departure ; — “Peace I leave with you, my peace I give unto you : *not as the world giveth, give I unto you.*” John xiv. 27. “Not as the world giveth,” — not in the mechanical and unmeaning manner in which the crowd repeat their salutations, but sincerely and affectionately do I desire and pray for your peace and happiness.

4. When the person was of rank, or of great consequence, prostration was a common way of showing respect. It is a universal practice at the present day, in the East. The wise men, who came to see the child Jesus, *fell down and worshipped* him (Matt. ii. 2, 11) ; as did many who came to him during his ministry, — the leper, in Matt. viii. 2 ; the woman of Canaan, xv. 25 ; the demoniac, Mark v. 6 ; and the Jews mocked him in this manner, xv. 19. In the same way, the servant paid respect to his master, Matt. xviii. 26 ; and Cornelius to Peter, Acts x. 25. The simple meaning of the word, rendered worship, is that of respect and deference due to a superior, implying, perhaps, the act of prostration, though not always accompanied with this. See Luke xiv. 10.

5. The eastern nations have ever been distinguished for their remarkable *hospitality*. In receiving strangers, it was customary to bring water

to wash their hands and feet. Gen. xviii. 4; xix. 2. The head was also sometimes anointed with oil and perfume. Psalm xxiii. 5. Friends were accustomed to kiss each other on meeting. Gen. xxxiii. 4; xlv. 14; Luke xv. 20. These various practices are set forth in a very lively manner, in the Saviour's reply to the Pharisee, at whose house he tarried when Mary Magdalene anointed his head with the precious ointment. "He turned to the woman, and said unto Simon, Seest thou this woman? I entered into thy house, and thou gavest me *no water for my feet*, but she hath *washed my feet* with her tears, *and wiped them* with the hairs of her head. Thou gavest me *no kiss*; but this woman, since I came in, hath not ceased to *kiss my feet*. Mine *head with oil* thou didst not *anoint*, but this woman hath *anointed my feet with ointment*." Luke vii. 37 - 46. So David expresses his sense of God's goodness and attention to his wants, by figuratively saying, that he had anointed his head with oil. Psalm xxiii. 5.

6. The custom of taking off the shoes, or sandals, which were only soles of leather, fastened to the feet by strings or straps, and of washing the feet of guests, illustrates other passages. This was the work of servants (1 Sam. xxv. 41). The significance of John Baptist's declaration respecting Christ, is, therefore, very plain. "Whose shoes I am not worthy to bear" (Matt. iii. 11), — "whose shoe latchet I am not worthy to stoop down and unloose" (Mark i. 7), — setting forth his own infe-

riority, when compared with the Messiah, which was so great, that he was scarcely worthy to be his servant. The same custom will beautifully explain the intention of the Saviour, in washing and wiping the disciples' feet, on the occasion of the last supper. John xiii. 4-17. As if he would say to them; If I am willing to do the work of a servant for you, be ye also willing to be servants to each other, and to the world; ready always to do the humblest offices of love. And what a lesson of humility and faithfulness is here presented to us by the Saviour. May the Lord enable us to learn and practise it.

7. Brown, in his Antiquities of the Jews, says, "The anointing of the hair of the head, and beard, with oil, makes an essential part of their daily dress, whilst neglecting them is considered as expressive of sorrow." This will be seen from Daniel x. 3. In his affliction, he says, "Neither did I anoint myself at all, till three whole weeks were fulfilled." This fact renders intelligible a passage, that, without this knowledge, has no meaning. "When thou fastest, anoint thy head, and wash thy face, that thou appear not unto men to fast." Matt. vi. 16. That is, do not neglect your daily washing and anointing, and put on a dirty and slovenly appearance, that you may *seem* to be very sorrowful and penitent, and thus attract the attention of the multitude; but fast in reality, and be contrite and humble in heart, and not in appearance. Let us learn a lesson here, also, and be taught of the Saviour to avoid all pretence and hypocrisy, and be

sincerely religious, and God, who seeth the heart, will give us our reward.

8. The eastern people, as before remarked, have always been celebrated for their hospitality. The duties of hospitality were enjoined upon the Jews by divine authority. "If thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea, *though he be a stranger or a sojourner*, that he may live with thee *Thou shalt not give him thy money on usury, nor lend him thy victuals on increase.*" Levit. xxv. 35-37. This is a noble feature in the laws of Moses. And it is worthy of remark, that Christ, in setting forth the destruction coming upon the Jews, describes their wickedness and unfaithfulness under the general representation of their having neglected and refused to perform the duties of hospitality. "Depart from me, ye cursed *for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in*"; &c. Matt. xxv. 41-46.

9. Many worthy examples of hospitality are recorded in the Scriptures. Abraham, Gen. xviii. 1-8. Lot, Gen. xix. 1-3. David, 2 Sam. vi. 19. Nehemiah, Neh. v. 17, 18. The first Christians, Acts ii. 45, 46. Lydia, Acts xvi. 15. &c. The Christian Scriptures earnestly urge upon us the duties of hospitality. "Use hospitality one to another, without grudging." 1 Pet. iv. 9. "Be not forgetful to entertain strangers." Heb. xiii. 2. See, also, Rom. xii. 13, 20. Luke xiv. 13. Let us,

therefore, as disciples, obey these injunctions, especially those in Luke xiv. 12, 13; and thus, according to the exhortation of James, "show our faith by our works." ii. 18.

10. In this respect, we should be influenced, also, by the "divine hospitality." God is good unto all, and his tender mercies are over all his works. He gives air, and sunshine, and rain, to all men liberally, and upbraideth not. And especially has he bestowed on all great gifts, and exceeding riches in Christ Jesus, and that, even, while they were sinners. Let us bring all these considerations together, remembering, at the same time, that God has enjoined upon us to be kind one to another, and then ask ourselves if we can find it in our hearts to be selfish and inhospitable.

QUESTIONS ON CHAPTER XI.

1. 2. 3. What is said of the forms of salutation among the Jews in early times? Can you give some examples? On entering a house, what was the salutation, or benediction? Did this simplicity continue? What did Elisha say to his servant, touching this, when he sent him to restore the son of the Shunammite woman? What was the charge of the Saviour to his seventy disciples, in regard to this? What did Christ and Elisha intend by these exhortations? On what occasion, and in what language, does the Saviour allude to the heartless character of Jewish salutations? What did he mean by this language?

4. 5. When the person was of rank, what was a common way of showing respect? Where is this still practised? What examples can you give from Scripture, in which respect was shown to Christ in this way? What other examples are mentioned? What is the meaning of the word *worship*, when used in this way? What is the passage referred to, — Luke xiv. 10? What is the obvious meaning of *worship*, here? What is said of eastern hospitality? What was first done in receiving strangers? Why? (*See paragraph 13 of the chapter on Dress.*) What other attention is mentioned? What is said of kissing? Give one of the examples referred to. What passage of gospel history gives a lively representation of these hospitalities? Repeat it, or the substance of it. What does David intend, by saying, that God had anointed his head with oil? Whence is this figure drawn?

6. 7. Whose work was it to take off the shoes and wash the feet of the guests? How does this illustrate the language of John Baptist, that he was “not worthy to unloose the shoes” of Christ? What other circumstance, in the gospel history, is explained by this custom? What did Christ intend by this act? What lesson ought we to learn from it? What does Brown say, of the practice of anointing the head? What idea did Daniel convey, by saying, that he had not anointed himself for three whole weeks? In what language does the Saviour allude to this custom? What do you understand by this passage? What instruction is set forth in this language of Christ?

8. 9. 10. On what authority were the duties of hospitality enjoined upon the Jews? Give the passage, Levit. xxv. 35–37. What have you to say of this law? In what way does Christ, when setting forth the destruction of the Jews, allude to the duties of hospitality? Repeat

the passage, in substance. What examples of hospitality are named in the text? How do you know this is a Christian duty? What passages are quoted? What does the Saviour say in Luke xiv. 13, respecting making feasts? What should we learn from this? What is the best evidence of faith, and how should we show it? By what great example should we be influenced in discharging the duties of hospitality? What have you to say of the divine beneficence? What would be the probable result of properly considering these things?

CHAPTER XII.

Marriage Customs.

1. AMONG the Jews *marriage* was regarded as a matter of the greatest moment, and was believed to be a religious obligation binding upon all who were of a proper age. To remain unmarried, and to die without posterity, were subjects of reproach on the one hand, and of great grief on the other. One strong reason for this state of feeling, was, perhaps, the hope cherished by every Jew, that the Messiah might come of his line. Whoever, therefore, did not marry, or, having married, remained childless, could have no hope that he should be of the favored race or family, to whom the promise should be fulfilled. The strength of this feeling is well set forth in Isa. iv. 1. "And in that day (when multitudes of men should be slain in battle), seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach."

2. In the earliest times it was a common thing for a father to choose a wife for his son, and that without particularly consulting him. Thus Abraham, sent his servant to procure a wife for Isaac. Gen. xxiv. And when Samson saw a woman

who pleased him, he requested his father "to get her for him to wife." Judg. xiv. 1-3. So also did Shechem, in the case of Dinah. Gen. xxxiv. 4.

3. It appears, also, that *marriage* was something like a *business transaction*. The husband, instead of receiving any thing, was obliged to pay a certain sum to the father or family of his wife, in the way of purchase. Thus, Shechem bargained with Jacob and his sons: "What ye shall say unto me, I will give. Ask me never so much dowry and gift, and I will give according as ye shall say unto me; but give me the damsel to wife." Gen. xxxiv. 11, 12. See also the case of Abraham's servant. Gen. xxiv. 53; 1 Sam. xviii. 25; and Hosea iii. 2, show that a dowry was generally expected. When the person was unable to pay the required amount in money, he could with the consent of friends, pay for her by a term of service. Hence Jacob served seven years for each of his wives. Gen. xxix. 16-30. The custom of purchasing wives is still continued in the East; and a father of many daughters is considered fortunate, in consequence of the wealth their marriage dowries will bring him.

4. *Polygamy* was common; Lamech had two wives (Gen. iv. 19); and Jacob, as we have seen, married Leah and Rachel. In the time of Solomon, this practice was carried to a most scandalous excess. 1 Kings xi. 1-3. The *concubines* mentioned in Scripture, were true and lawful wives, but of a lower rank and condition than the

principal wife, or mistress of the family. Their children were not always placed on an equal footing with those of the chief wives, respecting the property of the father, as will appear from Gen. xxv. 5, 6.

5. Females were generally married at the age of twelve years. Between the betrothment or engagement, and the time of actual marriage, there was an interval of ten or twelve months, or more, during which, the woman remained in her father's house. Judg. xiv. 7, 8 ; Deut. xx. 7. She was, however, during this time, regarded as the lawful wife of the man to whom she had been betrothed, and the contract could not be broken, without a bill of divorce. Consequently if the woman proved unfaithful, she was punished as an adulteress. Matt. i. 18, 19.

6. When the time of the marriage arrived, the bridegroom presented himself at the house of the bride's father, attended by a number of his companions of like age. The marriage festival then commenced, which continued seven days. Hence Laban said to Jacob, when he received Leah to wife ; "Fulfil her *week*." Gen. xxix. 27. And when Samson gave his riddle, he said, "If ye can certainly declare it me within the *seven days* of the feast," &c. Judg. xiv. 12. It seems, also, that during this festival, the young men and women were separated ; the bridegroom and his friends amusing themselves in one apartment, and the bride and her attendants in another. At Sam-

son's wedding, it appears, that one method of amusement was the proposing and solving enigmas, riddles, &c. Judg. xiv. 12.

7. On the last day, or rather evening of the festival, the bride was conducted with great pomp and rejoicing to the house of her husband. The character of this scene is well set forth in the parable of the ten Virgins. Matt. xxv. 1-12. And this parable, with all its particulars, is happily illustrated in the following extract from Ward's description of a Hindoo wedding.

8. "After waiting two or three hours, at length, near midnight, it was announced, as if in the very words of Scripture, Behold, the bridegroom cometh, go ye out to meet him. All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession. Some of them had lost their lights, and were unprepared; but it was then too late to seek them, and the cavalcade moved forward to the house of the bride, at which place the company entered into a splendidly illuminated area, before the house, covered with an awning, where a great company of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed on a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by seapoys. I, and others, expostulated with the door-keepers, but in vain. Never was I so

struck with our Lord's beautiful parable, as at this moment, — ‘*and the door was shut.*’ ”

9. After the procession had reached the bridegroom's house, the remainder of the evening was spent in the festivities of the *marriage supper*. Those who partook of this were expected to appear in a *wedding garment*, which was probably a white robe, and was furnished to every guest by the bridegroom, or the person who gave the feast. To come into the assembly without this, therefore, was regarded as an insult to the company, and especially to the master of the house. Hence the conduct of the man in the parable, who was without the wedding garment, was inexcusable ; and it is well said, when the king asked, “ Friend, how camest thou in hither, not having a wedding garment ” ? that “ he was speechless.” He knew that he could have had a garment if he had applied for it, and that it was an insult to appear without it, — therefore he had no excuse to offer, and he was very properly cast out from the brilliantly illuminated apartment, into outer darkness, or the darkness without. The expression “ weeping, and gnashing of teeth,” is descriptive of his shame, disappointment, and anger. Matt. xxii. 2–13. See also Zeph. i. 7, 8. It is worthy of notice, that the custom of furnishing dresses to the guests, is still practised at times among the Turks. At an entertainment given by the Grand Vizier to Lord Elgin, and his suite, pelisses were given to all the guests. And it appears from Homer, that

among the Greeks of olden time, it was a common practice.

10. The *expense* of these festivals was sometimes immense. At a marriage in Constantinople, in 1612, where the parties were of distinguished rank, "presents were given to above 20,000 persons, beside the charge of the banqueting stuff, which amounted to above 20,000 crowns." Another writer on India, says, "It is impossible to celebrate what is called a respectable marriage at a smaller expense than £500, and it has been known to exceed £12,000." This might be expected, when we read in the parable the command of the king to his servants, "Go ye into the highways, and *as many as ye shall find*, bid to the marriage," (Matt. xxii. 9), and remember, that all these were provided with wedding garments. In singular harmony with this invitation of the king, is the fact mentioned by an eastern traveller, that "an Arab prince will often dine in the street before his door, and call to all that pass, even beggars, in the name of God, and they come and sit down to table, and when they have done, retire with the usual form of returning thanks." Luke xiv. 13. While we should admire, and, as far as may be, imitate the hospitality and charity of the Arab prince, we should carefully avoid imitating in any degree the folly and extravagance set forth in the former part of this paragraph.

11. *Allegories and figures* founded upon the rites and obligations of marriage, abound both in

the Old and New Testament Scriptures. Jehovah is represented as married to the Jews or his people. "Turn, O backsliding children, saith the Lord, for I am married unto you." Jer. iii. 14. "Fear not, for thy Maker is thy husband." Isa. liv. 1-6. See also Jer. ii. 2; Ezek. xvi. 8-14; Isa. lxii. 4, 5; Hos. ii. 19, 20. In accordance with the same allegorical mode of speaking the transgressions, and especially the apostasies and idolatries of the Jewish people are represented under the figure of violation of the marriage vows, adultery, playing the harlot, &c. "And I saw, when for all the causes whereby backsliding Israel committed adultery, . . . she defiled the land, and committed adultery with stones and with stocks." Jer. iii. 1-14. "Thou hast played the harlot with many lovers." v. 1. See Ezek. xxiii; Hos. ii. &c. After the same figure, the casting off or rejection of Israel is represented as a divorce. "I had put her away, and given her a bill of divorce." Jer. iii. 8; Isa. l. 1.

12. In the New Testament the same language is employed, to set forth the union between Christ and his church. The holy Jerusalem is called "*the bride, the Lamb's wife.*" Rev. xxi. 2, 9, 10; xxii. 17. So in chap. xix. 7; "The *marriage* of the Lamb is come, and his wife hath made herself ready," — and in verse 9; "Blessed are they which are called unto the *marriage supper* of the Lamb." This is in harmony with the parable in Matt. xxii. 2-13, where the Gospel, or the gospel kingdom, is

represented as a marriage supper, of which the faithful followers of Christ partook, while the wicked Jews and false professors were cast out. See also, Eph. v. 22 - 33. Let us be faithful and devoted disciples of Christ, that we may be admitted to the marriage supper, the gospel feast, and partake of the hopes and joys therein provided for every true believer.

QUESTIONS ON CHAPTER XII.

1. 2. How was marriage regarded among the Jews? What of those who remained unmarried? What reason is mentioned for this feeling? What passage of Isaiah sets forth the strength of this feeling? In what way was a wife selected in early times? Give an example. How did Samson and Shechem proceed, when they saw the woman they loved?

3. 4. In what light did marriage seem to be regarded? What was the husband required to do? What was the language of Shechem to Jacob and his sons, when seeking Dinah for a wife? What other example is named. How much did Hosea pay for his wife? What was done when the man was unable to pay money? How long did Jacob serve for his wives? Where is this custom still continued? What is thought of a man who has many daughters? What is said of polygamy? Name examples. How was it in the time of Solomon? How is the word *concubines* used in the Scriptures? What is said of the children of concubines or inferior wives?

5. 6. At what age were females generally married? What is said of the time between betrothment and actual

marriage? How was she regarded by law and custom during this interval? When the time of marriage arrived what took place? How long did the marriage festival continue? What instances are mentioned as proof of this? How were the parties disposed of during this time? What method of amusement was practised at Samson's wedding? Can you give the substance of the riddle?

7. 8. 9. What occurred on the last day or evening of the festival? In what parable is this scene well set forth? Can you give the substance of the extract illustrative of this parable? What took place after the procession reached the house? What is said respecting the dress of those who partook of this? By whom was this furnished? In what light was the conduct of those who entered without a wedding garment regarded? Will you explain the reason of the confusion of the man who had not on a wedding garment in the parable of the marriage supper? Why was he treated with such severity? What is meant by outer darkness? What is the meaning of the phrase "weeping and gnashing of teeth"? Who are represented by the man without a wedding garment? Can you give a modern example of furnishing guests with dresses? Among what ancient nation beside the Jews was this common?

10. What is said of the expense of these festivals? What is said of a marriage at Constantinople in 1612? What is the substance of the extract touching marriages in India? What passage in Scripture seems to furnish an explanation of this? What custom among the Arabs is similar to this? What do the facts mentioned teach us respecting hospitality and charity?

11. 12. What of allegories and figures derived from marriage? Give an example. How does this seem to

explain the accusations brought by God against the Jews of breaking the marriage vows, playing the harlot, &c. Give the quotation from Jeremiah. What is the meaning of the passage from Jer. iii. 1? What is meant by Israel's being divorced? How is the marriage relation employed in the New Testament, in the way of figure? Give some passages. What does the marriage supper represent in Rev. xix. 9. Matt. xxii. 2-13? What should we learn from this?

CHAPTER XIII.

The Condition of Children and Slaves.

1. SOMETHING has already been said touching the reproach of being childless, and the sin of remaining unmarried. This feeling received strength also from the fact, that it was considered highly honorable to have one's name handed down, in a long succession of sons, from generation to generation. It became, therefore, a matter of great importance to every one, that the genealogy of the house or family should not stop in his person, and thus disappoint the hopes of his ancestors, and cut off the glory of their name. From this feeling, also, came in part the strange custom, which required a man to marry his brother's widow, if he died without children. Deut. xxv. 5-10: Matt. xxii. 23 - 27.

2. The ceremonies observed on the birth of a child, may be learned from Levit. xii. After a certain period, the mother was required to make an offering of a lamb, and a young pigeon, or a turtle-dove; or, if she were not able to offer a lamb, then two turtle-doves, or two pigeons. It was an evidence of the poverty of Joseph and Mary, that they brought as an offering, on the birth of the child Jesus, only "a pair of turtle doves, or two young pigeons." Luke ii. 22 - 24.

3. The *first-born* was entitled to peculiar privileges. He received a double portion of his father's estate. Deut. xxi. 17. He possessed an authority similar to that of the father over the younger portion of the family. That this was of consequence, may be gathered from the history of Jacob and Esau, especially from the strong desire, and cruel conduct, of the former to obtain his brother's birthright. Gen. xxv. 27 - 34. See also 2 Chron. xxi. 3.

4. These facts will readily explain the manner in which *first-born* came to be used figuratively, to signify a person of the highest dignity, or to designate any thing of especial importance in its kind. The *first-born of death* (Job xviii. 13), is a death of extreme painfulness and suffering. The *first-born of the poor* (Isa. xiv. 30), are the exceedingly poor. So to set forth the superiority of Christ, he is called the *first-begotten* of God (Heb. i. 6); and the *first-born of every creature*. Col. i. 15. And for the same reason his followers are called the *church of the first-born*. Heb. xii. 23.

5. The *authority of the father* over his children was very great (Gen. xxxviii. 24); and the laws of Moses, touching the respect and obedience due from the child to the parent, are very severe. "And he that smiteth his father, or his mother, shall surely be put to death." "And he that curseth his father, or his mother, shall surely be put to death." Exod. xxi. 15, 17. And "a stubborn and rebellious" child might be put to death, with the

knowledge and consent of the elders. Deut. xxi. 18 – 21. This respect toward parents is recognised as one of the requirements of the Decalogue, or Ten Commandments. Exod. xx. 12.

6. *Servants and slaves.* These might be acquired, by being taken *captive* in war (Deut. xx. 14) ; by *purchase* (Levit. xxv. 44, 45) ; by *debt* (2 Kings iv. 1 ; Matt. xviii. 25) ; and by *birth*, — these last being the children of slaves, and termed “home-born” (Jer. ii. 14 ; Gen. xv. 3. xvii. 23). There was a law respecting the stealing of slaves to this effect : “He that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.” Exod. xxi. 16.

7. *Gentile slaves* might be kept in continual bondage, and be transferred in the same manner as other property. Levit. xxv. 44 – 46. But no *Hebrew slave* could be held in bondage for life. At the expiration of 6 years he might “go out free for nothing” (Exod. xxi. 2) ; unless he preferred continuing with his master ; in which case, he went before the judges, and made declaration that he waived the right granted him by the law, and in token of this, had his ear bored ; after which, he could not recover his liberty until the year of jubilee. Exod. xxi. 5, 6. When the year of jubilee came, all Hebrew slaves went out free, whatever the cause of their bondage ; and all service, therefore, was valued accordingly, as it was more or less near to this period. Levit. xxv. 40 – 42, 50 – 52. If a man entered into servitude with a wife, at the

end of the six years his wife went out free with him ; but if his master gave him a wife during his time of bondage, the wife and her children remained as the property of the master. Exod. xxi. 3, 4.

8. There were several very humane laws designed to protect the slaves from injury and cruelty. The master who should smite his servant, or slave, so that he should "die under his hand," was to be punished (Exod. xxi. 20, 21) ; probably with death. Gen. ix. 5, 6. If a slave lost an eye, or a tooth, by a blow from the master, he obtained his liberty. v. 26, 27. If a Hebrew became the slave of a stranger or Gentile, his relations were bound to redeem him, and he was obliged, if able, to refund the purchase money. Levit. xxv. 47 - 55. There is also a very just and merciful law recorded in Exod. xxi. 7 - 11.

9. There are many allusions in the New Testament to the customs touching servants or slaves ; but these allusions belong rather to slavery as it existed among the Greeks and Romans, than as it was found among the Hebrews. Paul represents himself as the servant, or slave, of Christ, and speaks of Christians as being purchased by him. To the Corinthians he says : "Ye are not your own ; *for ye are bought with a price.*" 1 Cor. vi. 19, 20 ; vii. 21 - 24.

10. Among the Romans it was common to mark or brand slaves with a hot iron, so that they might be known as their property. This brand was sometimes burned on the hand, but oftener on the

forehead. There is a reference to this practice in Rev. xiii. 16. "And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads." See likewise ch. xiv. 9. The Apostle Paul seems also to allude to this custom, when he says: "From henceforth let no man trouble me, for *I bear in my body the marks* (or brands) of the Lord Jesus" (Gal. vi. 17); that is, the marks of violence and suffering which I have received in my person, in consequence of my ministry, show to all that I am the servant of the great Master.

11. Let the example of the Apostle inspire us with a holy resolution to be devoted servants of the Lord Jesus; and, remembering that we are bought with a price, let us do the work which our Master has assigned us with diligence, that we may receive the approbation of, "Well done, thou good and faithful servant,—enter thou into the joy of thy Lord."

QUESTIONS ON CHAPTER XIII.

1. 2. What is said of those who were childless? Why was it matter for joy to be father of a family? What strange custom arose from this feeling? On what occasion was this alluded to in the New Testament? What offering was made by the mother on the birth of a child? What have you to say of the offering made by Mary on the birth of the Saviour?

3. 4. 4. What is said of the first-born? What circumstances from Scripture can you give in proof of the value put upon this? First-born is used as a figure of what? What is meant by the "first-born of death"? "First-born of the poor"? Why is Jesus called the "first-begotten of God," — and the "first-born of every creature"? What idea do you associate with the expression, "church of the first-born"? What is said of the authority of the father over his children? Give an example from the law of Moses. What is said of a stubborn or rebellious child? What does the Decalogue say touching the respect due to parents?

6. 7. 8. How might servants or slaves be acquired? What were those by birth termed? What was the law respecting the stealing of men and selling them for slaves? What is said of Gentile slaves? What of Hebrew slaves? How long might these be kept in bondage? If he chose to remain with his master after the six years were out what followed? What is said of the year of Jubilee. Could a Hebrew, holden by a Hebrew, then, be strictly called a *slave*, as that word is now used? What is said of the wife and children of a slave or servant? What is said of the laws respecting servants or slaves? Give examples. If a Hebrew became the slave of a Gentile, what was required of his relations?

9. 10. 11. What is said of the allusions to slavery in the New Testament? How does Paul represent himself and Christians? Give an example. What is said of marking or branding? What is the passage from Revelations, illustrative of this? In what language does Paul allude to this? What is the meaning of the passage? What reflection is suggested by this language touching our faithfulness?

CHAPTER XIV.

Funeral Customs. Tombs.

1. WHEN a person died, some near relative, or friend, closed his eyes. Gen. xlvi. 4. The body was then washed previous to the preparation for embalming, or burial. Acts ix. 37. If it was embalmed, which required considerable time, the burial ceremonies were not performed for many days or weeks after death. The embalming of Jacob occupied forty days, and it was not till thirty days after this, that they proceeded to bury him. Gen. l. 1-4.

2. The relations of the deceased expressed their grief in various ways, by rending their garments, beating their breasts, tearing their hair, putting on sackcloth, spreading ashes on the head, &c. It was common also to put away all ornaments, and neglect the personal appearance, as anointing the head, washing, &c. And sometimes they tore the face with their nails, and cut their flesh, which practice, however, was forbidden, probably because it was borrowed from the heathens. Levit. xix. 28 ; Deut. xiv. 1, 2 ; Jer. xlvi. 36, 37. These lamentations continued several days, and sometimes several months, when the person was of rank, as appears in the case of Jacob, where the

days of mourning were threescore and ten. Gen. 1. 3. For Aaron and for Moses, they mourned thirty days. Numb. xx. 29 ; Deut. xxxiv. 8.

3. It was the custom also to employ persons, generally women, to make lamentations, and do the business of mourning on such occasions. This practice is still continued in the East. The following is from Jowett's researches. "The governor of Nablous had died this very morning, and, on coming within sight of the gate, we perceived a numerous company of females, who uttered the most hideous plaints and shrieks. We learned, in the course of the evening, that these were only a small detachment of a very numerous body of *cunning women*, who were filling the whole city with their cries and wailings. For this good service, they would the next morning wait upon the government, and principal persons, to receive some trifling fee." "Even the poorest Israelite," says Brown, "had two *pipers*, and one woman to make lamentations."

4. These extracts give a meaning to many passages. "Thus saith the Lord of Hosts, Consider ye, and call for the *mourning women*, and send for *cunning women*, — and let them make haste, and take up a wailing for us, that our eyes may run down with tears," &c. Jer. ix. 17 – 21 ; xvi. 6, 7. xlvi. 36, 37 ; Amos v. 16. That these wailings were often accompanied with music, may be seen from Matt. ix. 23. The children sometimes imitated these ceremonies in their games, as appears

from the comparison of the Saviour, in which they are represented as complaining of their fellows, because they would not perform their part of the play. "We have mourned unto you, and ye have not lamented." Matt. xi. 16, 17.

5. We have mentioned the practice of *embalming*. This was sometimes done by the Jews, as appears from Gen. 1. 2, 26. "And Joseph commanded his servants the physicians, to embalm his father; and the physicians embalmed Israel" (Jacob), v. 2. "So Joseph died, and they embalmed him." v. 26. It appears also to have been the intention of Nicodemus, to have embalmed the body of the Saviour, as he had brought a preparation of "myrrh and aloes," and wound the body "in linen clothes with the spices." John xix. 38-40. And Mary, and the women with her, seem to have designed the same, when "very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared." Luke xxiv. 1.

6. To be *deprived of burial* was regarded by the Jews, and by the ancients generally, as a very great disgrace and calamity. Eccles. vi. 3. The Psalmist counts it among the evils to which the people had been subjected. "The dead bodies of thy servants have they given to be meat unto the fowls of the heaven; and there was none to bury them." Ps. lxxix. 2, 3. Hence it became a religious duty, as well as an act of humanity, to bury the dead; and those were uncommonly barbarous

wars, in which the vanquished were not allowed to bury their dead. 1 Sam. xxxi. 8-13; 2 Sam. xxi. 9-14. The Romans believed that the souls of the unburied were compelled to wander a hundred years along the banks of the river Styx, before they were permitted to cross it, and enter the abodes of the dead.

7. The Jews buried in graves, and *tombs* or *sepulchres*. These sepulchres were often of great extent, hewn out of the solid rock, and divided into several distinct apartments, which were frequently, as among the Egyptians, magnificently ornamented with painting and sculpture. This was especially the case with the tombs of persons of note, either in a civil or religious respect. To this, and to similar exterior elegance the Saviour probably alluded, when he said to the Pharisees: "Ye build the tombs of the prophets, and garnish the sepulchres of the righteous." Matt. xxiii. 29.

8. The following is from Hasselquist, in relation to the tombs, or sepulchres, of the ancient kings of Syria, near Sidon: "They are cut out of a limestone mountain, and have their aperture level with the earth, which in most cases is so large, one may enter with ease. They consist of vaults or chambers, some fathoms square, worked out in the mountain, with oblong niches in the walls. A great part of them are now open, and serve as huts for shepherds." Rossellini says of the sepulchres of Thebes, "In many the pictures are perishing day by day, because, having been a

long time open, they serve for a retreat to the Arab families, which have no other cabin to cover themselves, and their miserable herds."

9. These extracts will, perhaps, throw light upon Isa. lxxv. 4; "A people which remain among the graves, and lodge in the monuments." They also explain how the demoniac "had his dwelling among the tombs." Mark v. 2-5.

10. Any person who stepped upon a grave, or touched a tomb, was ceremonially unclean. And as those coming to the feasts from a distance, could not be expected to be familiar with every place where there was a solitary grave or sepulchre, there was a law which required, that they should be painted white, with chalk and water, or a similar preparation, on the 15th day of the 12th month, which made them perfectly visible, until the great festivals were over. To this practice Christ alludes, in his rebuke of the Pharisees: "Ye are like unto whited sepulchres, which indeed appear beautiful outward, but within are full of dead men's bones, and of all uncleanness." Matt. xxiii. 27; Luke xi. 44. Let us learn from this language, to be clean within, as well as without, — to be pure of heart, that we may have the approbation of Him, who knoweth the heart, and secure that peace which passeth knowledge.

QUESTIONS ON CHAPTER XIV.

1-4. What was first done on a person's death? What of the burial, and of embalming? How long time was occupied in embalming? How did the relations express their grief? What is said of tearing the face, &c.? How long did these lamentations continue? How long did they mourn for Jacob? For Aaron, and Moses? What is said of hiring mourners? Give the substance of the extract from Jowett, illustrative of this practice. What says Brown of this custom? What passage from Jeremiah is explained by this custom? What passage leads to the opinion, that music was employed on these occasions? What is said of children imitating these practices? Repeat the passage alluding to this.

5. 6. Did the Jews ever embalm? What examples of their being embalmed are mentioned? What is said of Nicodemus' intention, respecting the body of Christ? What other instance of like intention is given? What is said of the being deprived of burial? What says the Psalmist of this? Was it regarded as a duty to bury the dead? What of the wars in which this was not allowed? What superstition had the Romans respecting those who were not buried?

7-10. Describe the tombs or sepulchres. Whose tombs were more especially ornamented? How does the Saviour allude to this? Give the extract from Hasselquist in substance. What does Rossellini say of the Sepulchres of Thebes? What passages are illustrated by these facts? What is said of those who touched a grave or tomb? What was the law respecting this matter? In what language does Christ allude to this custom? What important lesson should we learn from this language of the Saviour to the Pharisees?

CHAPTER XV.

The Temple.

1. STRICTLY speaking, there were three temples ; the one by Solomon, the one built under the direction of Zerubbabel, and that erected by Herod the Great ; though the Jews, and perhaps the Scriptures, recognise but two, the temple by Herod being regarded as an enlargement or rebuilding of that by Zerubbabel, and so called the second temple.

2. *The First Temple.* This is properly Solomon's Temple, the foundation of which was laid by him A. M. 2992 ; B. C. 1012. The time occupied in building and completing this splendid structure, was something between 7 and 8 years, — that is, from the period at which its foundation was laid. Vast preparations for the building had been made before this, both by Solomon and David. It was, indeed, the suggestion and plan of David, who was not allowed of God to build it himself, but had the assurance that his successor should erect it. 1 Chron. xvii. 1 – 15. The immense wealth, which this monarch had made ready for the temple, may be partly collected from 1 Chron. xxviii., xxix. Having been thus furnished, Solomon began with the resolution to make the temple one of the most costly and magnificent buildings in the world.

3. It was located on Zion, or Mount Moriah, and fronted to the East, having a splendid portico, which rose to the height of 120 cubits. A description of this building, our limits will not allow us to give. An account of its dedication may be seen 1 Kings viii. It passed through many changes. It was robbed of its treasures by Shishak, king of Egypt, only about 33 years after its completion. 1 Kings xiv ; 2 Chron. xii. B. c. 971. It was once stripped of its riches by Hezekiah, even to the gold upon its gates and doors, to buy off Sennacherib, king of Assyria, from his destructive purposes, B. c. 713. 2 Kings xviii. 15, 16. And once it was profaned with the presence and worship of idols. 2 Kings xxi. It was finally entirely destroyed by the Chaldeans, under Nebuchadnezzar, B. c. 588, (2 Kings xxv. ; 2 Chron. xxxvi. 18, 19.) being 415 years from its dedication. The temple continued buried in its ruins for 52 years, when Cyrus gave the Jews permission to return from Babylon and rebuild it. After various hindrances, this was finally accomplished, and the temple dedicated, B. c. 515, and 20 years after the return from the captivity. Ezra i., iv., v., vi.

4. *The Second Temple.* This, as we have seen, was finished B. c. 515. About 350 years after this, it was profaned by order of Antiochus Epiphanes, and the image of Jupiter Olympus, the chief of the heathen gods, was placed upon the altar. After three years it was purified by Judas Maccabeus, and the worship of Jehovah reëstablished, B. c.

164. Apoc. 1 Mac. iv. About 20 years before the birth of Christ, Herod began to rebuild this temple anew, and for nine years employed 18,000 workmen upon it, and spared no expense to render it one of the most beautiful and magnificent piles in the world. But, though the main body of the temple was completed in this time, the work was continued, in the way of enlarging and beautifying, for many years, and even after the Saviour's death; so that the Jews were right in saying, "Forty and six years was this temple in building." John ii. 20.

5. The temple proper, which was composed of the portico, the sanctuary, and the holy of holies, made but a small part of the sacred edifice. There were galleries, cloisters, porticoes, and courts, of great extent, and covering, together, a space of half a mile in circumference. The entrance was through nine gates, covered with plates of gold and silver. There was also, without the temple, another gate of Corinthian brass, a most valuable metal in ancient times, which was much larger than the rest, and more splendid in its gold and silver ornaments. This was probably the gate "called *Beautiful*" (Acts iii. 2), where Peter and John healed the lame man. One of the most celebrated porches, or piazzas, was that called *Solomon's Porch*, which stood on a vast terrace, raised from the bottom of the valley with immense labor, by that ancient monarch. The wall of the porch, and its foundation, was from 600 to 700, and some say 750, feet from top to bottom. John x. 23; Acts iii. 11.

6. The *courts* of the temple, were as follows. The *Court of the Gentiles* came first, and was the outer court, encompassing all the others. It was enclosed by a wall 25 cubits in height, built of stone, and having several gates, one of which was the gate of Corinthian brass, already named. Along the whole extent of this wall, was built a range of piazzas, or galleries, of the same height with the wall, supported by pillars of white marble, and having the floor, or pavement, of variegated marble. This court is called the Court of the Gentiles, because it was appropriated to their use, and beyond this, they were not allowed to pass. Hence the fury of the Jews, when they supposed Paul had taken Trophimus, who was a Greek, into the temple, and thus profaned its sanctity. Acts xxi. 26, &c. It was here, that the traders and money-changers established themselves, and hence the Saviour expelled them. Matt. xxi. 12, 13.

7. Passing from the Court of the Gentiles, towards the temple, we come to the *Court of the Israelites*, which was divided by a wall into two parts, the outer being for the women, and called *Court of the Women*, and the inner for the men. In going from the Court of the Gentiles into that of the women, there was an ascent of some six cubits. Between the Court of the Israelites and the Court of the Gentiles, there was a wall of separation, on which stood pillars with inscriptions, forbidding all entrance to Gentiles of every nation. To this Paul

evidently refers, and in a most beautiful manner, in Eph. ii. 13, 14. In the Court of the Women, was the *Treasury*, where the people cast in their offerings, and the widow her two mites, drawing forth the words of Christ, recorded in Mark xii. 41 - 44. From the Court of the women to that of the men, was an ascent of 15 steps, or $7\frac{1}{2}$ cubits.

8. Within the Court of the Israelites, was the *Court of the Priests*. Here the priests, with the Levites, performed the daily service ; and into this inclosure, which was separated from the Court of Israel by a low wall, or railing, none but the persons named were allowed to come, except when one who offered a sacrifice came to lay his hands upon the victim. Within this court stood the altar of burnt-offerings, and the Laver,—and beyond, the Holy Sanctuary itself.

9. *The Temple*, strictly so called, was divided into three parts,—1. *The Portico* was 100 cubits in extent, from north to south, and 20 from east to west ; having a front entrance 70 cubits high, and 25 broad, which had no door or gate of any kind, but was always open. Here were deposited the gifts and votive offerings of pious individuals, and the presents made to the temple. Among its treasures was a table of gold, given by the celebrated Pompey ; and several beautiful and immensely valuable golden vines, of which, according to Josephus, there were clusters as tall as a man. 2. *The Sanctuary*. This was behind the Porch, and was 60 cubits in length, 60 in height, and 20 in breadth.

3. *The Holy of Holies*, which was 20 cubits square, was separated from the Sanctuary, or Holy Place, by a veil, which is supposed to have been the veil that was rent in twain at the Saviour's crucifixion. Matt. xxvii. 51. Into this, no one ever entered but the High Priest, and he but once a year, when he made an offering for the sins of the people. Levit. xvi.; Heb. ix. x. The Jews say, that the Second Temple wanted five important things, which belonged to the First,—1. *The Ark*. 2. *The Urim and Thummim*. 3. *The Fire from Heaven*. 4. *The Shechinah, or Divine Presence and Glory*. 5. *The Spirit of Prophecy*.

10. The magnificence and costliness of the temple itself, is represented, by Josephus, as exceeding description. The vast stones of polished marble, some of which, he says, were 45 cubits in length, 6 in breadth, and 5 in height; the lofty and stupendous pillars; the broad and towering porticoes; the gates and roof, covered with plates of gold; and the magnificent front, all united, filled the beholder with wonder and admiration. And we are reminded of the words of one of the disciples, who, as he passed out of the temple, or court, said to Jesus,—“Master, *see what manner of stones, and what buildings are here!*” The reply of the Master was,—“Seest thou *these great buildings?* there shall not be left one stone upon another, that shall not be thrown down.” Mark xiii. 1, 2. As improbable as might then seem the fulfilment of this prediction, it was, nevertheless, literally ac-

complished, in less than 40 years from the time it was spoken. The temple was destroyed by the Romans, A. D. 70, in the same month, and the same day of the month, which, more than 600 years before, witnessed the destruction of the first temple, by Nebuchadnezzar. After the flames had done their work, the walls were demolished, the foundation dug up, and the ground ploughed over, according to the custom of the Romans, thus verifying, to the letter, the prophecy of Christ.

QUESTIONS ON CHAPTER XV.

1. 2. 3. How many temples were there, strictly speaking? Name them. How many are usually reckoned, and why? What is the first temple called, and when was it builded? How long was it in building? Had previous preparations been made, independent of the period named? What is said of David, respecting the temple? What portion of Scripture furnishes an account of the wealth collected for the temple? What was Solomon's resolution, touching the character of the temple? Where was it situated? What of the portico? Where do you find an account of the dedication? What is said of its being robbed of its treasures, and how long after it was finished? How long was this before Christ? What is said of Hezekiah, respecting the temple? About what time was this before Christ? What is further said, of its profanation? When was it destroyed, and by whom? How long did this temple stand from its dedication? How long did it continue in ruins?

4. 5. At what period was the second temple builded? How and when was it profaned? How long did it continue in this state? By whom was it purified? Where do you find an account of this? Who rebuilt this temple? At what period did he begin the work? How many workmen did he employ, and how long? How do you reconcile this fact with the statement of the Jews, "Forty and six years was this temple in building"? Of what was the temple, strictly speaking, composed? What further is said? Were all these together called the temple, or reckoned as a part of it? (*Yes, — so that whatever was done in the courts, was said to be done in the temple.*) What is said of the gates of entrance? What gate in particular is mentioned? What miracle was wrought at this gate, and by whom? In what chapter of Acts is the account given? What is said of Solomon's Porch?

6. 7. 8. What is said of the Court of the Gentiles? What was built along the wall? Why was this called the Court of the Gentiles? What circumstance is mentioned, illustrative of this? What is said of the money-changers, &c.? What court was next within the Court of the Gentiles? How was it divided? How was the Court of the Israelites separated from that of the Gentiles? In what epistle, and in what chapter, is there an allusion to this? Repeat the passage. What is its meaning, or what important truth does it teach? What of the Treasury? What is the language of Christ, in Mark xii. 41 - 44? What court was within that of the Israelites? What was done here? Who were allowed to enter this? When was an Israelite permitted to enter? What was within this court?

9. 10. Describe the Portico of the Temple proper. What was deposited here? What gift is particularly mentioned? Who was Pompey? What other present is

named? What does Josephus say of it? What of the Sanctuary? What was the size of the Holy of Holies? What is said of the veil? Who only entered this, and on what occasion? What five important things were wanting in the Second Temple, that belonged to the First? What have you to say of the magnificence and cost of the temple? How large, according to Josephus, were some of the stones? What was the language of one of the disciples to Christ respecting the temple, and his reply? How long after was this prediction fulfilled? In what year of our Lord? What remarkable circumstance, touching the time of its destruction, is mentioned?

CHAPTER XVI.

Sacred Persons of the Temple.

1. THE *High Priest* was placed over all the Temple, and all the persons and things connected with it, and enjoyed peculiar dignities, and exerted a very powerful influence, both in a religious and political respect ; in later times, at least, presiding over the Sanhedrin, and ranking next to the sovereign or ruler. He had the entire and supreme control of the sacred and religious affairs of the nation, and in all controversies his decision was final, admitting of no appeal. The office of the high priesthood, was originally holden for life, except in cases of crime, which called for his removal. It was also hereditary in the family of Aaron, at the first. But these established laws were trampled under foot, in the later days of Jerusalem, under the Romans ; the dignity and authority of the High Priest dwindled into a name, and his office was sold to the highest bidder, — and, as appears from Luke iii. 1, 2, there was sometimes more than one High Priest. An account of the sacred dress of the High Priest may be seen in Exod. xxviii.

2. *Priests.* These were of the family of Aaron ; and their business was to serve at the altar, pre-

paring the victims, and performing the duties of the sacrifice, — to keep the sacred fire, and take care of the lamps, — and to regulate the whole ceremony of the temple worship. In the time of David, the priests were divided into 24 classes, or courses, which succeeded each other regularly, in the performance of the services of the sanctuary ; each class serving a week at a time. Each, therefore, was engaged only about twice in the year, the change being made always on the sabbath. 1 Chron. xxiv. 1–19 ; xxv. Each class had a president, — and he appointed a single family to perform the daily sacrifice, — but at the end of the week, the whole joined together in the sacrifice. As there were several members in these respective families, it seems that each one had a separate duty assigned him by lot. Hence we are told of Zacharias (Luke i. 8, 9), that, “According to the custom of the priest’s office, *his lot was to burn incense*, when he went into the temple of the Lord.”

3. Next to the priests, and inferior to them, were the *Levites*. The manner in which they were set apart to their ministry, may be seen in Numb. viii. The services of the Levites, in regard to the Tabernacle in the wilderness, may be learned from Numb. iv. After the Israelites had entered the Promised Land, and the temple was erected, other duties were assigned to them. David divided them into four classes. The *first*, consisting of 24,000, was appointed to assist the priests. The *second*, of

6,000, were made judges, and officers, in the land. The *third*, of 4,000, were porters or door-keepers. The *fourth*, amounting to 4,000, were musicians. Those who were appointed to aid the priests, and to minister at the temple, were divided, as were the priests, into 24 classes, or courses, and with them performed their duties for a week in turn. 2 Chron. xxxi. 17. The business of the *porters* was to open and shut the gates of the temple; to attend them during the day, that no person or thing should pass to defile the Sanctuary; and to keep watch and guard about the temple, during the night. Though this employment was humble, yet David said, "I would rather be a *door-keeper* in (at) the house of God, than to dwell in (within) the tents of wickedness (the wicked)." A good view of the courses of the Levites, and of their duties and labors, respecting the temple and its service, may be seen in 1 Chron. xxiii.

4. The courses of the *musicians* are set forth in 1 Chron. xxv. Each course had a leader, called the *chief musician*, which name we find in the titles of many of the Psalms, showing that they were written for the Temple service. This clearly appears from 1 Chron. xvi. 7, where is written, — "David delivered first this psalm, to thank the Lord, into the hand of Asaph and his brethren." Compare with Ps. cv. 1–15, and 1 Chron. xxv. 1, 2, 6. Part of the Levites sung with their voices, and part played on instruments, standing in a row at the east end of the Court of the Priests. Ordi-

narily the service of praise was performed twice in the day, at the morning and evening sacrifice. In the tabernacle Moses only employed trumpets, but David introduced various instruments into the service of the temple. Of the Psalms, however, and the musical instruments belonging, and not belonging, to the temple service, we shall speak more fully hereafter.

5. In order to support the great body of the priests and Levites, and enable them to devote themselves to the service of the Lord, 48 cities, with fields, pastures, and gardens, were assigned them for their residence ; 13 of which belonged to the priests, and the rest to the Levites. Numb. xxxv. Beside this, their subsistence was provided for by the tythes of corn, fruit, cattle, &c., which were paid to them by the people. When they were actually employed in the service of the temple, they subsisted out of the daily offerings made there, and out of the provisions stored for this purpose in the buildings connected with the temple.

6. There are frequent allusions, in the way of figure or metaphor, in the Old and New Testaments, to the sacred persons and rites of the temple. The whole Jewish people, on account of their religious advantages, and their being chosen of God, and separated from the world, are called "*a kingdom of priests, and an holy nation.*" Exod. xix. 6. So in the New Testament, Christians are figuratively styled priests. Peter says to believers, — "Ye are a chosen generation, *a royal priesthood, an holy nation, a peculiar people,*" &c.

1 Pet. ii. 9. So the revelator says of Christ, — he “hath made us kings and *priests unto God and his Father.*” Rev. i. 6. And as the priest, when entering upon his ministry was washed, clothed in the sacred garments, sprinkled with blood, anointed with oil, &c. (Exod. xxix. 1–35; Levit. viii. 1–36); so Christians or believers are represented as being *washed* and *clothed* in the robes of righteousness; as *consecrated* with the sprinkling of the *blood* of Christ, and the *anointing* of the spirit of God. So, also, they are represented as “*an holy priesthood to offer up spiritual sacrifices,*” and, “*having boldness (liberty) to enter into the holiest, by the blood of Jesus,*” — by a new and living way, which he hath *consecrated* for us, through *the veil*, that is to say, his flesh; and, having an High Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having *our hearts sprinkled from an evil conscience*, and our bodies *washed with pure water.*” Heb. x. 19–22; 1 Peter ii. 5. And we are exhorted to “*present our bodies a living sacrifice, holy, acceptable unto God,*” &c. Rom. xii. 1. In accordance with this figurative style of speaking, the author of the Epistle to the Hebrews, continually represents Christ as a High Priest, as entering the Holy of Holies, even heaven, and making a sacrifice for the sins of the world; as sprinkling his own blood, and as bearing the breastplate of their judgment, or justification, &c. Heb. ix. compared with Exod. xxviii; Levit. xvi. See also

Heb. ii. 14-18; iv. 14-16; v. 1-10. And, as the people waited in the court, for the High Priest to come out after his sacrificial death, to bring them, or announce to them, their judgment or justification, so the world is represented as waiting for Christ, who "shall appear the second time, without sin, unto salvation." Heb. ix. 27, 28, compared with vs. 6, 7, 11, 12, 24, 25. See also Rom. xv. 16; Phil. ii. 17; 2 Tim. iv. 6; Heb. xiii. 15, 16, where other allusions and illustrations may be found.

QUESTIONS ON CHAPTER XVI.

1. 2. What is said of the High Priest? What of him in later times? What is said of his power in religious matters? How long was the High Priesthood holden originally? In what family was it hereditary? What is said of these customs in later times? Was there ever more than one High Priest at a time? Was this an abuse of the law? Where is the dress of the High Priest described? What was the business of the common priests? How did David divide them? How long at a time did each class serve? Where do you have an account of this? What is said of these classes and their leaders, or presidents? Did all engage in every part of the service? What circumstance mentioned by Luke confirms this?

3. What order of sacred persons came next to the priests? Where may we find an account of the manner of their consecration? Where do you learn their duties, in the time of the Tabernacle? What were the principal? (*The carrying the tabernacle and its vessels*). How did David in the time of the temple divide the Levites?

What of the *first* class? What of the *second*? The *third*? The *fourth*? How were those who ministered at the temple divided? Where is the record of this? What were the duties of the class of porters? In what language does David allude to this? Where can you find an account of the duties and labors of the Levites?

4. 5. Where are the classes of the musicians set forth? What is said of the chief musician? Whence do you infer that some of the Psalms were composed for the temple service? Why does the delivering this psalm to *Asaph*, lead you to this conclusion? (See 1 *Chron.* xxv. 1, 2, 6.) Did all the Levites play on instruments? In what part of the temple were they stationed, when performing the service of praise? How often was this? What is said of Moses and David, respecting instruments for divine service? How were the priests and Levites supported? What other resources beside these cities, fields, &c.? How did they subsist when employed at the temple?

6. What of metaphors drawn from sacred persons? Give an example from the Old Testament? What does Peter call Christians? What language does the Revelator use in this respect? Is this to be understood literally? What particulars in the consecration of the priests are mentioned? How are these applied to Christians? Give the substance of the language quoted from Hebrews, and Peter? What exhortation is recorded in Rom. xii. 1, respecting our bodies? What do you understand by it? How does the author of Hebrews speak of Christ, in accordance with this style? For what did the people wait in the courts on the day of expiation? How is this applied in Heb. ix. 28? What do you understand by judgment, in verse 27? How does Paul speak of the Gentiles in Rom. xv. 16? Whence is the figure drawn?

CHAPTER XVII.

*The Synagogue, — its Services, Officers,
Powers, &c.*

1. THE period at which synagogues came into use, it is not possible to determine. About 160 years before Christ they were very common, so much so, that they were to be found in almost every town and village of Judea. In the New Testament, there is frequent mention of them, as it appears from Acts vi. 9, where are named synagogues of the Cyrenians, Alexandrians, Cilicians, Asiatics, &c. ; that the Jews who resided in foreign places, not only had them where they dwelt, but also at Jerusalem. They were buildings in which the people assembled to celebrate the worship of God, with prayer, and praise, and the reading and expounding of the Scriptures ; and therefore, exactly answered to our churches, or “ meeting-houses.” The word *synagogue*, signifies, strictly, a *meeting*, or *congregation*, but soon came to be applied to the building, in precisely the same way that Church (*ecclesia*), passed into this use, though originally it meant the people, or the congregation, and is so used in the New Testament.

2. To build a synagogue, was regarded as a deed of great piety, and as peculiarly acceptable to

God. It was certainly acceptable to the Jews, and whoever did this, rendered himself very popular among them, as appears from the case of the centurion in Luke vii. 4, 5. "He loveth our nation, and *hath built us a synagogue,*"—hence they besought Jesus to heal his servant, saying, "he is worthy." In consequence of this state of things, synagogues were often multiplied beyond the wants of the people. As an example, the Jews say, that there were 480 of them in Jerusalem alone ! This is doubtless an exaggeration, but it is enough to show, that the number must have been very great. It was a rule, that a synagogue should not be established in any place, unless there were at least 10 persons there ; for it was a Jewish saying, that, "the Divine Majesty will not dwell among less than ten" ; and he is represented as turning away in anger from a smaller number than this. But Jesus taught a different doctrine in Matt. xviii. 19, 20, which should be to us a source of comfort and joy.

3. The form of the synagogue is uncertain. Some say, and it seems most probable from the peculiar reverence of the Jews for the temple, that they were built in imitation of that holy house of God. The congregation occupied the body of the house, facing towards the ark. In the back part of the building was deposited the chest, or *ark*, so called, made after the model of the true one, in which was kept the copy of the law, used in the service. Near to this was a table, on which the

book or roll was spread for reading. A few seats were placed behind this table, and near to the ark, and were considered the most honorable, being generally occupied by the elders. These are "*the chief seats in the synagogues,*" which the Pharisees sought after to gratify their self-righteous pride, and for which Christ rebukes them. Matt. xxiii. 6. It is probable that James refers to this, in chap. ii. 3. The women did not, and do not at this day, sit among the men, but in a gallery by themselves.

4. Every synagogue had its officers, to manage its general concerns, and direct its religious services. The entire management of affairs was committed to the care of a council of *elders*, one of whom, perhaps, was styled *Archisunagogos*, or *Ruler of the Synagogue*, whose business it was to appoint the readers, and invite speakers. Mark v. 22, 35-38; Luke xiii. 14. It appears from Mark v. 22, and Acts xiii. 15, that there were sometimes several known by this title. These persons were generally somewhat advanced in years, and of acknowledged learning and piety. They were called sages, or wise men, and were judges in some cases, probably in those which were tried in the synagogue; as it appears, that petty courts were sometimes holden there. (*Clarke on James ii. 2, on the authority of Vitranga.*) To these St. Paul is supposed to refer, in 1 Cor. vi. 5. "Is there not a *wise man* among you that shall be able to *judge* between his brethren?" The Jews,

under the Romans, were governed by their own laws and customs ; and Paul, therefore, reproveth the Christians, for going to law before heathen judges (vs. 1, 6), because, being considered a Jewish sect, they might have decided their own differences.

5. Next to the Ruler of the synagogue, was the person whose duty it was to offer up prayers for the whole congregation. Hence, he was called the *angel* of the synagogue, or its *messenger*, because, he carried, as it were, their petitions to God. Borrowing from this, the Revelator calls the ministers of the churches of Asia their *angels*, as "the angel of the church of Ephesus." Rev. ii. iii. Whether the person mentioned Luke iv. 20, as the *minister*, was the ruler of the synagogue, or the angel, or an officer distinct from both, it is not easy to determine.

6. The services of the synagogue, on the Sabbath, were, 1. A prayer by the angel, with an ascription of glory to God. 2. The reading of the portion of the Law, assigned to the day. 3. A chant of praise to the Most High. 4. The reading of the appointed portion of the prophets. 5. An address, or exhortation to the people, from the ruler of the synagogue, the angel, or any person who might voluntarily present himself, or be invited. 6. Another prayer ; and the exercises of the meeting were concluded with an audible *Amen* from the whole congregation. It appears, that Christ was in the habit of teaching in the syna-

gogues, for Luke tells us, that, when he went to Nazareth, "*as his custom was*, he went into the synagogue on the Sabbath day, and stood up to read." Luke iv. 15, 16, compared with Isa. lxi. 1, 2. On this occasion, it seems, that he read the portion of the prophets, appointed for that day; and immediately followed it with an address, or discourse. vs. 17 - 19, 21. It should be noticed, that, when Jesus read, he "stood up,"—this was the practice out of respect for the word of God. But before he began to preach, he "sat down"; because it was the custom of the Jewish teachers to sit, when they delivered their instructions, while their scholars stood before them. Hence Christ sat, when he delivered the sermon on the mount. Matt. v. 1. This, however, was not a universal practice, as appears from Acts xiii. 16. In Acts xiii. 14 - 16, we have an account of Paul's preaching in the Jewish synagogue, at Antioch, in Pisidia, and, indeed, his entire discourse, vs. 17 - 41. "After the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on." This invitation seems to have been a civility extended to strangers.

7. It was observed, that the elders managed the government of the synagogue; and, in this respect, they had power to punish those who violated its discipline, or were guilty of heresy or crime. *Excommunication* was the principal punishment, and

was much dreaded. Hence, the enemies of Jesus "agreed, that if any man did confess that he was the Christ, he should be put out of the synagogue," or excommunicated, — and accordingly, they "cast out" in this way the blind man, who persisted in believing Jesus to be of God. John ix. 22, 34. Through fear of the Pharisees in this respect, many who believed on Christ, dared not confess him openly, "lest they should be put out of the synagogue; for they loved the praise of men, more than the praise of God." John xii. 42, 43. Let us beware of this sin, and confess, and advocate what we believe to be the truth, regardless of the praise of men; and honor it with righteous lives, that we may have praise of God. It appears, also, from Matt. x. 17, that the rulers of the synagogues had power to inflict the punishment of scourging. For more respecting excommunication and scourging, see the chapter on Punishments.

QUESTIONS ON CHAPTER XVII.

1. 2. When were synagogues first established? At what period were they very common? What appears from the New Testament respecting them? For what purposes were synagogues erected? What do they resemble among Christians? What is the literal meaning of synagogue? What is the literal meaning of church? Is it ever so used in the New Testament? What is said of

building a synagogue? Give an example of this. What was the result of this? How many synagogues do the Jews say were in Jerusalem? Is this probably correct? How many persons were required for a synagogue? Why could not a less number make a congregation? What is the language of Christ in Matt. xviii. 19, 20? What should we draw from this?

3. 4. 5. What was the probable form of the synagogue? Why? What part of the building was occupied by the congregation? Where was the ark placed? What was this ark? What was kept in it? What other piece of furniture is mentioned,—and for what used? Where were the elders seated? What have you to say of these seats? In what Epistle is this probably referred to? What is said of the women? Who were the council of elders? What of the ruler of the synagogue, and his duty. Did more than one person at a time ever have this title? What further is said of these persons? Did they ever act as judges? Where does Paul probably allude to them,—and what is the substance of his language? Why did he reprove the Christians at Corinth, for going to law before Pagan judges? What officer was next to the ruler of the synagogue? Why so called? What is the literal signification of angel? Where is this name borrowed, and applied to Christian ministers?

6. 7. What was the introductory service of the synagogue? What came next? What followed this? Then what? What followed the reading of the prophets? By whom was this? How were the services concluded? What was Christ's custom? On what occasion do you have an example? What did Christ read here? Can you repeat the passage? What followed? Why did Jesus stand up when he read? Why did he sit when he taught? Was this a universal practice? How do you

know? What other example of preaching in the synagogue is mentioned? What is the substance of the passage quoted? What is said of this invitation? What were the powers of the council of elders, touching the discipline of the synagogue? What of excommunication? What agreement did the enemies of Jesus make among themselves? Can you give an example of this casting out? What was the effect of this fear of excommunication upon many? What is said of their love of praise? What is our duty in this respect? What other punishment was probably inflicted by the synagogue? How does Christ speak of this?

CHAPTER XVIII.

Hebrew Poetry.

1. HEBREW POETRY is not distinguished by measure or rhyme, or any of the characteristics of Latin, Greek, or English verse. Many writers have attempted to point out several marks, or peculiar characteristics, by which it may be always known ; but there seems to be only one clearly established, — that which is termed parallelism.

2. *Parallelism* is a certain resemblance, or relationship, between the members of two or more verses. This correspondence is sometimes of words, sometimes of thoughts or sentiments, and sometimes of facts ; and is so constructed, that the words or facts of one verse or line, answer to the words or facts of another ; and this correspondence is of several kinds, three of which we shall notice, — the *Gradational*, *Antithetic*, and *Synonymous*.

3. *Parallel Lines Gradational*. In this species of parallelism, each clause, or verse, rises above the preceding, or corresponding verse, in force or power ; and sometimes the scale is a descending one, in regard to the value of the things mentioned. This kind of parallelism is more frequent than any other, and abounds in the Psalms and in

the Prophecies of Isaiah. An example is found in the first Psalm.

“Blessed is the man who walketh not in the counsel
of the ungodly,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.”

Here the ascending scale is distinctly marked, each verse rising in strength and significancy, and preserving a perfect correspondence of terms. *Walk*, in the first line, which implies only casual intercourse, is answered in the second, by *stand*, which is expressive of greater familiarity; and to this, answers *sit*, in the third line, which is a grade still higher, and marks a permanent companionship. So *counsel*, *way*, and *seat*. And so, also, *ungodly*, the negatively wicked, rises into *sinners*, the positively wicked; and, in the third verse, becomes *the scornful*, or scoffers at all good. See also Psalm xxi. 1, 2; Isa. lv. 6, 7; and especially Psalm xxiv. 3, 4, where the gradational parallel is equally marked.

4. *Parallel Lines Antithetic* or *Antagonistic*. This species of parallelism consists in an opposition of sentiments, or facts, the first verse being contrasted with the second. Sometimes this antithesis, or opposition, is only of the general sentiment expressed; at other times, it is very exact, word answering to word, singular to singular, &c. Several entire chapters of the Book of Proverbs, are written in this manner, especially x. – xv.

“A wise son maketh a glad father, —
 But a foolish son is the heaviness of his mother.
 Treasures of wickedness profit nothing, —
 But righteousness delivereth from death.”

5. Examples may be found, also, in Psalms and in the Prophets. Sometimes, however, the parallelism is so constructed, that the first and third, and the second and fourth verses, are opposed to each other. Isaiah furnishes an instance in chapter liv. 10. It may be well to say, that the translation is made more literal than the common version, for the purpose of marking more distinctly the parallelism.

“For the mountains shall be removed ;
 And the hills shall be overthrown ;
 But my kindness for thee shall not be removed ;
 And the covenant of my peace shall not be over-
 thrown.”

6. *Parallel Lines Synonymous.* This species is the reverse of the preceding, and consists in an agreement of sentiment between the verses. In other words, this kind of parallelism *repeats* the same thought, truth, or fact ; the second or third line, as the case may be, answering to the first, in the expression of the same idea, or truth, but in different words. This is, perhaps, the most important of the three named, and serves to explain many passages, whose meaning would otherwise be in dispute. Some few examples of this follow, taken from Job v.

“ God doeth great things, and unsearchable ;
Marvellous things without number.

Who giveth rain upon the earth,
And sendeth water upon the fields.

The froward meet with darkness in the daytime,
And grope in the noonday as in the night.

God maketh sore, and bindeth up ;
He woundeth, and his hands make whole.”

7. Sometimes there are three parallel lines, each one expressing the same thought, or truth. Examples follow, from Job iii. 4 - 9.

“ Let that day be darkness, —
Let not God regard it from above ;
Neither let the light shine upon it.

Let darkness and the shadow of death stain it ;
Let a cloud dwell upon it ;
Let the blackness of the day terrify it.”

8. The parallelism is sometimes so constructed, that the third line answers in agreement to the first, and the fourth to the second, — which should be carefully observed in determining the meaning of the corresponding verses. Isa. xxx. 16.

“ And ye said, Nay, but on horses will we flee, —
Therefore shall ye put to flight ;
And on swift coursers will we ride, —
Therefore shall they be swift that pursue you.”

9. We have thus given the most important divisions of the parallelism, embracing those fea-

tures, which are most useful to the general interpretation of the poetical portions of the Scriptures. There are several other species, which are, in fact, only branches of these, and need not, therefore, be particularly specified. We shall now make an application of these particulars, to some few examples, for the purpose of showing how much is thereby added to the beauty and significancy of many passages of the sacred writings. In the two examples immediately following, we shall arrange the parallel lines according to our idiom; in the first example, placing together the first and third, which answer to each other, and the second and fourth; and in the second example, the first and fourth, and second and third together. Ps. xxiv. 3, 4; Matt. vii. 6.

“Who shall ascend into the hill of the Lord?

He that hath clean hands.

Who shall stand in his holy place?

He that hath a pure heart.”

“Give not that which is holy unto dogs,

Lest they turn again and rend you;

Neither cast ye your pearls before swine,

Lest they trample them under their feet.”

10. The synonymous parallelism, which repeats the same idea, or fact, in different words, serves to explain many important passages. Habakkuk (i. 12.), speaking of the Chaldeans, whom God employed to punish the Jews, says, —

“O Lord, thou hast ordained them for judgment,
O mighty God, thou hast established them for
correction.”

Here *correction* answers to *judgment*, and explains what is meant by judgment, its nature, and object. So Isaiah xxxiv. 8.

“For it is the day of the Lord’s vengeance,
The year of recompense for the controversy of Zion.”

The day of the Lord’s vengeance is the year of recompense, when God would punish the Jews. And so in Zeph. i. 14–18, “the great day of the Lord,” and the “day of wrath,” is shown to be the day when destruction would be brought upon “the fenced cities,” “the high towers,” and the men who had “sinned against the Lord.”

11. The following is from Ps. xvi. 10; Acts ii. 27, and it is at once seen, that *hell*, in the first line, is answered by *see corruption*, in the second, showing that it means simply the grave.

“Thou wilt not leave my soul in hell ;
Neither wilt thou suffer thine Holy One to see cor-
ruption.”

So in the two following examples, from Prov. v. 5 ; vii. 27, the parallelism shows, that death and hell are the same, inasmuch as both lines express precisely the same sentiment in accordance with the rule named. The lewd woman is mentioned.

“ Her feet go down to death,
Her steps take hold on hell.”

“ Her house is the way to hell,
Going down to the chambers of death.”

Here, in the first example, *hell* is made to answer to, or is made equivalent to *death*; and in the second, *death* to *hell*. In the example which follows, there are three parallel lines, and the same idea is thrice repeated; and the figurative expressions, “sorrows of death,” in the first line, and “pains of hell,” in the second, are explained by “trouble and sorrow,” in the third. Ps. cxvi. 3.

“ The sorrows of death compassed me ;
The pains of hell gat hold on me ;
I found trouble and sorrow.”

QUESTIONS ON CHAPTER XVIII.

1. 2. 3. What have you to say of the measure and rhyme of Hebrew Poetry? What is the distinguishing characteristic? What do you understand by parallelism? Is this a correspondence of words only? Of how many kinds is this parallelism? What have you to say of the gradational parallelism? Where is this species mostly found? What passage is given from the first Psalm? (*The scholar may turn to the examples in the Bible, when reading and explaining.*) Explain the first example of gradation (*walk*). Give the second in the same manner (*counsel*). Explain the third example (*ungodly*). Give the example from Psalm xxiv. 3, 4, and explain it in reference to the parallelism.

4-7. What is the next species of parallelism? What is said of parallel lines antithetic, or antagonistic? Is the opposition general, or particular? In what book, more especially, are examples of this to be found? What is the example given? Explain the passage in accordance with this parallelism. Is the parallelism always between the immediately successive lines? Turn to the example in Isaiah, and explain it. What lines are here opposed? What is the character of parallel lines synonymous? What is said of the repetition of the sentiment? Is this species important, — and why? Give the examples from Job v. and explain them. Can you point out any more examples from this chapter? (*The scholar should be required to select and explain examples from any of the poetical portions of the Bible, that it may be seen whether he fully understands the subject.*) Are there ever more than two lines parallel? Give the examples from Job iii. and such remarks as you please, in illustration.

8. 9. 10. Does the first line always answer to the second? Why should this be carefully observed? Give the example from Isaiah xxx. 16, and explain it. Are there other kinds of parallelism? Are they important? Apply the foregoing facts to Psalm xxiv. 3, 4, in the way of explanation. (*The scholar should be required to read the examples as they stand, — and then according to the English idiom, — that is, the lines which answer to each other, together.*) Give the example from Matt. vii. 6, and explain it. What is said of the synonymous parallelism, in regard to the interpretation of Scripture? Give the example from Habakkuk i. 12. How do you understand the word *judgment*, in this passage, and why? Give Isaiah xxxiv. 8. What do you understand by *the day of the Lord's vengeance*? Why do you think so? Turn to

Zeph. i. 14 – 16, and read it. How does the parallelism bear upon the interpretation of this?

11. Give the example from Acts ii. 27. Whence is this quoted? What is the meaning of *hell*, here? How does the parallelism show this? What is the example from Prov. v. 5? What words are equivalent here? The example from Prov. vii. 27. The meaning of *hell*, and why? To what species of parallelism do these examples belong? How does Psalm cxvi. 3, read? To what class does this belong? What does David mean, by saying the “pains of hell” gat hold on him? Does he mean the same thing by “sorrows of death”? Can you give any examples of your own selection?

CHAPTER XIX.

Music, Musical Instruments. — Writing, and Writing Materials.

1. MUSIC, vocal and instrumental, is mentioned as being common at a very early period. Laban told Jacob, that, had he known of his departure, he would have sent him away “with mirth, and with songs, with tabret, and with harp.” Gen. xxxi. 27. Isaiah mentions “the harp and the viol, the tabret and the pipe,” as being at the feasts. v. 12. On all festal occasions, music seems to have been introduced, as the coronation of kings, victories, triumphal return of their generals, &c. Dancing appears also to have made a part of the exercises, at such times, as may be seen from the case of Jephthah, in the Old Testament (Judg. xi. 34); and of the Prodigal Son in the New. Luke xv. 25.

2. In the temple service, in order to secure regularity and more perfect execution, David divided the 4,000 Levites into 24 classes, whose duty it was to sing the appointed psalms, and accompany them with music. 1 Chron. xxv. This arrangement was continued until the destruction of Jerusalem and the temple. The musical instruments of the Jews, may, perhaps, be divided into stringed instruments, wind instruments, and those which were beaten with the hands.

3. *Stringed Instruments.* Of these, there were two. 1. The *harp*, which had from three to ten strings, is mentioned, with the organ, as the earliest of musical instruments. Gen. iv. 21. In the time of David, the strings seem to have been played with the hand; but afterwards, a kind of bow appears to have been used. 2. The *psaltery*, or *viol* (Ps. v. 12), was in the shape of a triangle, and had sometimes ten, and sometimes twelve strings. It was played with the fingers.

4. *Wind Instruments.* Six of these are mentioned in the Scriptures. 1. The *organ* was very unlike the instrument known by that name among us. It was composed of seven pipes, or reeds, of unequal length, which were passed back and forward, under the mouth, and blown into,—in the same manner as practised by our strolling musicians. 2. The *horn* was made of the horns of oxen and rams, with the small end cut off and fitted to the mouth, and was used chiefly in war. 3. The *trumpet* was made of metal, and was used principally in the temple service, though it was sometimes blown on other extraordinary occasions. 4. Beside these, there were two instruments called *pipes*, supposed to have been like the *flute* and *hautboy*; and an instrument made of reeds, termed a *dulcimer*.

5. *Instruments played by beating*, were, — 1. The *cymbal*, consisting of two flat, or slightly convex plates of brass, one in each hand, which were struck together, producing a ringing sound, as an

accompaniment to other instruments. It is generally a part of every military band in our day. 2. The *tabret*, or *timbrel*, was a circular hoop of wood, or brass, over which a piece of skin was tightly drawn, and hung round with little bells. It was held in the left hand, and beaten with the right. The eastern women still dance to the sound of this instrument; and it is a favorite with the negroes of the South. 3. The *sistrum*, or *cornet* (2 Sam. vi. 5.), was an oval or oblong rod of iron; or a rod with the ends bent at right angles with the body of it, and these again curved back parallel with the body. This was furnished with several movable rings, and when struck with another rod of iron, gave forth the desired sound.

6. WRITING, AND WRITING MATERIALS. The art of writing is very ancient, and its invention or origin is lost in the distance of time. The law given to Moses was written on tables of stone "by the finger of God." Exod. xxxi. 18. *Sculpture* or rude *engraving* on *stone* and *wood*, seems to have been among the first efforts of written language. That wood was employed may be seen from Numb. xvii. 2, 8; Ezekiel xxxvii. 16. "Moreover, thou son of man, take thee one *stick*, and write upon it, For Judah, and for the children of Israel his companion: then take another *stick*, and write upon it," &c. The *writing-table* on which Zacharias wrote the name of John Baptist (Luke i. 63), was a table covered on the top with wax, and written upon with a *stylus* or pen of iron, or

gold, or silver, made sharp at one end for writing on the wax, and blunt or flat at the other, for smoothing the wax in case of a mistake. From this instrument came the figurative expressions, "a good style of writing," "a coarse style," "a classical style," &c.

7. The *papyrus* or *Egyptian paper* seems also to have been used by the Jews, as appears from Isaiah xix. 6, 7, where the "paper reeds" undoubtedly refer to the reed papyrus, of which paper was made. *Leaves of trees*, especially those of the palm species, were also used, at a very early period; and, it is supposed by some learned men, that the confusion in some passages of the Old Testament, and the transposition of others, is owing to the transposition of these leaves, or to their being wrongly put together. In the second Epistle to Timothy (iv. 13.), mention is made of *parchment*, which was a preparation of skins. In writing upon these last named substances, a *pen of reeds*, and *quills*, would be necessary, and of course *ink*. Mention is made of these, and also of books in Psalm xlv. 1; Jer. xxxvi. 18. Another kind of writing is spoken of in Numb. v. 23, which was probably like that of the Copts of Egypt at the present day. The material written upon, was a sort of parchment, and the ink a colored liquid, which was easily washed off with a wet sponge into a cup or bowl, which, being drank, the person might be said literally to drink the curses which had been written. v. 24.

8. *Books* were written on papyrus, or parchment, &c., several pieces being united, so as to make one very long sheet, the columns running breadthwise, up and down the sheet. This was then rolled round a stick for convenience, or, if the sheet was of great length, round two sticks or cylinders, beginning at each end, and rolling inward, until they met in the middle. When the Saviour went into the synagogue (Luke iv.), there was delivered him the book, "And when he had opened (*unrolled*) the book," &c. And when he had finished reading, "he closed (*rolled up*) the book," &c. So in Ezra vi. 1, 2, the library building is called "the house of rolls," or books, from this custom of rolling up the manuscripts. And in Ezekiel ii. 10, mention is made of a roll, or book which was written on both sides. It was usual to write only on one side. Our word *volume* is derived from this form of ancient books, being from the Latin *volumen*, "a thing rolled up," which is the literal derivative meaning of *volume*.

9. In this custom of rolling their books or manuscripts in the form of scrolls, we discover the origin of some of those figures of speech, which give to the language of Scripture such a bold and startling aspect. "All the hosts of heaven shall be dissolved, and the heavens shall be *rolled together as a scroll*." Isa. xxxiv. 4. "And the heavens departed *as a scroll when it is rolled together*." Rev. vi. 14.

QUESTIONS ON CHAPTER XIX.

1. 2. Was music known at an early period? What instance is given from Scripture? What instruments are mentioned by Isaiah? What is said of music on festal occasions? What of dancing? What examples are mentioned? Can you give any others? What is said of David's arrangement of the Levites in relation to the temple service? What was their duty? In what Scripture do you find an account of this? How long did this arrangement continue? How may the musical instruments of the Jews be divided?

3. 4. 5. How were the stringed instruments divided? What is said of the harp? How was it played in the time of David? How afterwards? Describe the psaltery or viol. How was it played? How many wind instruments were there? Describe the organ. What is said of the horn? On what occasion was it chiefly used? Give what is said of the trumpet. What of the pipes? What other instrument is mentioned? What was the number of instruments played by beating? What is said of the cymbal? Is it used now? What was the tabret, or timbrel? How was it played? Is it used at this day, — and by whom? Describe the sistrum, or cornet.

6. 7. What is said of the art of writing? How was the law given to Moses on Sinai written? What seem to have been the first efforts of written language? Was wood ever used? What example from Scripture? Describe the writing-table. Where is this mentioned? What was the stylus? What figures of speech are drawn from this instrument? What is said of leaves of trees? How does the use of these probably account for the transposition of some passages? Was the papyrus used by the

Jews? Where and under what name is it mentioned? What material for writing is mentioned by Paul? In what Epistle? What kind of pens were used in writing upon papyrus, parchment, &c.? Where are these mentioned? What other method of writing is described? How do you explain the person's drinking the curses written?

8. 9. What is said of the manner in which ancient books were written? How were these long sheets disposed of? On what occasion did the Saviour use a book of this kind? What is the literal meaning of the words rendered *opened* and *closed* in this account? What is meant by "the house of rolls" in Ezra vi. 1, 2? Why was it so called? What is the substance of Ezek. ii. 10? Why is the circumstance of the roll being written on both sides mentioned? Whence is derived our word *volume*? What is its literal meaning? What is said of scriptural figures drawn from the roll form of ancient books? What is the example from Isaiah? From Revelations?

CHAPTER XX.

Modes of Reckoning and Dividing Time.

1. HOURS. The Jews divided the time between the rising and setting of the sun, into 12 equal parts, which were called *hours*. John xi. 9. These hours, at different seasons of the year, were of course of different lengths, being in winter considerably shorter than in summer. They were numbered from the rising of the sun, and not, as with us, from the middle of the day. Hence the hour of noon, which we call the *twelfth* hour, or twelve of the clock, was called by the Jews the *sixth* hour. So in Matt. xx. 3, 5, 6, 9; the *third* hour denotes *nine* o'clock in the morning of our time; the *sixth* hour denotes *twelve*; the *ninth*, *three* in the afternoon; and the *eleventh*, *five* in the afternoon. This correspondence is not, however, exact at all seasons of the year, owing to the different length of the days, and of course of the hours, the number being the same both in long and short days. The most ready method of harmonizing the Jewish hours with our own, is to add six to the hour given, which will show the hour by our own time. For example, if the hour in Scripture is the *third*, add *six*, and we have *nine* o'clock, — if it be the *ninth* hour, add six, and we have *three* o'clock in the afternoon, — and so in all other cases.

2. The Jews appear to have had three stated hours of prayer, which are severally named in the book of Acts. The *third* hour (ii. 15); the *sixth* hour (x. 9); and the *ninth* hour (iii. 1). David seems to allude to this custom in Psalm lv. 17. The Jews scarcely ever ate, or drank, before the hour of prayer in the morning; and hence the propriety and force of Peter's defence on the day of Pentecost. Acts ii. 15. The word hour is frequently employed in Scripture to denote a particular occasion, or an indefinite period, of longer or shorter duration, as, "His *hour* was come" (John xiii. 1); "The *hour* cometh" (John iv. 21, 23); "This is your *hour*, and the power of darkness." Luke xxii. 53.

3. DAYS. The Jews reckoned their days from evening to morning, according to the order set forth in the first chapter of Genesis, in the account of the creation, — "The *evening* and the *morning* were the *first day*." Hence the Sabbath began on the evening of Friday, or at the setting of the sun; and ended on the evening of Saturday at the same hour. This illustrates Mark i. 32. "And *at even*, when the sun did set, they brought unto him all that were diseased," &c. They thought it not lawful to heal on the Sabbath, and therefore, waited until even, or sunset, at which time the Sabbath ended. There were two *evenings*, or the evening consisted of two parts, the *first*, beginning just after the sixth hour, or twelve o'clock; and the *second*, at the going down of the sun. The

lamb of the passover, and of the daily evening sacrifice, was required to be killed *between* these evenings. Exod. xii. 6 ; xxix. 38, 39, — “in the evening,” and “at even,” being literally “between the evenings.” In earlier times the Jews divided the night into three *watches*, called the *first*, the *middle*, and the *morning* watch, varying in length, according to the season of the year. The anxious looking of the watchman for morning is alluded to in Psalm cxxx. 6. In the time of the Romans, the night was divided into four watches, of three hours each. Mark xiii. 35. The first, or *evening*, was from six to nine ; the second, or *midnight*, from nine to twelve ; the third, or *cock-crowing*, from twelve to three ; and the fourth, or *morning*, from three to six.

4. The word *day*, is also employed to denote any indefinite period of time, as will appear from the following. “He seeth that *his day* is coming.” Psalm xxxvii. 13. This is spoken of the wicked, and points to the time of his punishment and overthrow. “Abraham rejoiced to see *my day*,” that is, the period of my coming. John viii. 56. “The night is far spent ; *the day* is at hand” (Rom. xiii. 12) ; or the period of heathenish darkness is nearly over, and the time of gospel light, and saving knowledge, is at hand. So, “Now is the accepted time ; now is *the day of salvation*.” 2 Cor. vi. 2. And again, “God hath appointed *a day*, in the which he will judge (rule) the world in righteousness, by that man whom he hath ordained,” &c.

Acts xvii. 30, 31. The word "day," here means the gospel day, or dispensation, in which God, through Christ, will rule the world in righteousness, or by the influences of gospel truth. "It shall be more tolerable for the land of Sodom and Gomorrah in the *day of judgment*, than for that city." Matt. x. 14, 15. "The day of judgment of Sodom and Gomorrah," says A. Clarke, "was the time in which the Lord destroyed them by fire and brimstone." So of "the *great day of the Lord*," "the *day of wrath*," &c. in Zeph. i. meaning the time of destruction to the people mentioned.

5. WEEKS. The Jewish week consisted of seven days, having no name but the *first* day of the week, the *second day*, *third*, &c. — the *seventh* being called the *Sabbath*. The day before the Sabbath, or Friday with us, because employed in making ready for the Sabbath, was called in later times *the preparation*. Mark xv. 42. Beside the week of days, the law appointed a *week of years*, making every seventh year Sabbatical, or a year of rest from cultivation to the whole land, as the seventh day was a day of rest from labor to the whole people. In addition to this, there were weeks composed of seven of those last periods, or seven times seven years, and then, on the fiftieth year, came the Jubilee, which was celebrated with great joy and festivity.

6. MONTHS. The Jews measured their months as did all other ancient nations, by the revolutions of the moon, and they were of course, therefore,

lunar months. They consisted of 29 and 30 days alternately. Originally they had no names, as appears from the account of the flood, but were called *first*, *second*, &c. Afterwards they were called by names, but whence derived is not well known.

7. The YEAR was made up of twelve of these lunar months, with such additions in reference to the solar year, as were necessary to keep the festivals in their proper places. There were strictly two years, the *civil* and the *ecclesiastical*. The *civil year* began in September, from a tradition that the world was created at that time. By this year the Jews computed their jubilees, dated contracts, reigns, births, &c. The *ecclesiastical year* commenced in March, because at that time they departed from Egypt. Exod. xii. 2. From this year were computed the feasts, the visions of the prophets, &c. The year was generally divided into six seasons, each of two months. *Seed-time*, comprising October and November; *winter*, embracing December and January; the *cold-season*, occupying February and March; the *harvest*, in April and May; *summer*, comprising June and July; and the *hot-season*, August and September.

8. In counting time the Jews were accustomed to reckon any part of a period for the whole. Thus, a child was said to be circumcised when *eight days* old, though this was required by law to be done on the *eighth day*. Levit. xii. 3. Hence it is written, that John the Baptist was circumcised on the *eighth day* (Luke i. 59), and Jesus "when

eight days were accomplished." Luke ii. 21. If a child were born on the last hour of the day, it was counted as a whole day in this respect. And, in some countries of the East, a child born in the last week of December, is counted as one year old on the first day of January, the one week, though so small a part, being reckoned as a whole year. This fact will serve to explain the account of the resurrection. In Matt. xvi. 21, Jesus showed that he should be raised on "the *third day*"; but in Mark viii. 31, it is "after *three days*,"—both which expressions are made equivalent by this custom. Accordingly, after this manner of reckoning, Jesus was crucified on Friday, about the sixth hour, or noon, and the remainder of that day was counted as one day. Saturday, during all which, he was in the sepulchre, made the second, or two days. The third day began at sunset, on Saturday, at which time the Saviour was still under the power of death, and continued thus until about sunrise, when he rose from the dead, — and this was also counted as a whole day. And, thus according to the Jewish mode of reckoning, he was three days in the grave. See a similar example in 2 Chron. x. 5, 12.

QUESTIONS ON CHAPTER XX.

1. 2. How did the Jews divide the day? Were these hours always of the same length? Why were they not? At what part of the day did they begin to number the

hours? What was the hour of noon or twelve o'clock called? What o'clock was the third hour? The ninth? The eleventh? What is the readiest method of harmonizing the Jewish time with ours? Give some examples. How many stated hours of prayer had the Jews? At what hours were they? What hours of our time? What is said about eating and drinking before the hour of morning prayer? How does this explain Peter's language on the day of Pentecost, in reply to the charge, that the disciples were drunken? What is said of the use of the word *hour* in Scripture? Examples.

3. 4. At what time did the Jews begin their day? What day was the Jewish Sabbath? Did they consider it lawful to heal on that day? Can you give an instance? Luke xiii. 14. Why did the people wait till after sunset before they brought their sick to be healed? When did the Sabbath end? What is said of evenings? What evidence is there named? How did the Jews divide the night in earlier times? What is the passage,—Psalm cxxx. 6? How many watches in the time of the Roman power? Give the hours of each. How is the word *day* used in Scripture? Give an example. What did Christ mean by Abraham's rejoicing to see his day? What is meant by night and day in Rom. xiii. 12? How do you explain, "Now is the accepted time; now is the day of salvation"? What is the meaning of Acts xvii. 30, 31? How do you understand "the day of judgment" of Sodom and Gomorrah in Matt. x. 14, 15? Explain "the great day of the Lord," "the day of wrath," &c. in Zeph. i.

5-8. What is said of the Jewish week? What was the day before the Sabbath called? What was the week of years? What other week was there? And what followed it? What of the Jewish months? How many days had they? What of their names? What of the

year? What were the two years recognised by the Jews? When did the civil year begin,—and why? What was computed by this? When did the ecclesiastical year begin, and why? What was reckoned by this? Into how many seasons was the year divided? In which of our months did the seed-time come? The winter? The harvest? The cold season? The hot season? The summer? In counting time, how did the Jews reckon parts of times, as days and years? Give an example. Supposing a child were born on the last hour of the day? Is there an eastern custom similar to this,—and what? Can you explain by this custom the fact, that Jesus rose on the third day, and yet was said to have been dead three days?

CHAPTER XXI.

Jewish and Roman Judicature. — Areopagus.

1. JEWISH JUDICATURE. In the early ages of the world, *the gate* of the town or city was not only the place of trade and business, but also the seat of justice, or the court, where complaints were made, trials held, and sentence passed by the elders of the people, who, in those primitive times, were generally the judges. See Gen. xxiii. 10, 18 ; xxxiv. 24. 2 Kings vii. 1, 17, 18. Also, Ruth iv. 1–10, where Boaz declares his intention of marriage in the gate of Bethlehem. The palace of Constantinople, or the Ottoman court, is to this day called the *Porte*, in allusion to this custom of administering justice at the gate of the city. And one of the gates of the Moorish Palace, called the Alhambra, is still known as the “Gate of Judgment.” This practice will render intelligible such passages as these,—“The wicked “shall be crushed in the gate” (Job v. 4), that is, condemned or sentenced. “The elders have ceased from the gate” (Lam. v. 14); or, justice is no longer done. “Rob not the poor, — nor oppress the afflicted in the gate.” Prov. xxii. 22. “Her husband is known in the gates, when he sitteth among the elders of the land.” Prov. xxxi. 23. He is known as an upright judge. “Hate the evil, and

love the good, and establish judgment in the gate." Amos v. 15. "They turn aside the poor in the gate from his right." v. 12.

2. There was also a court among the Jews, composed of *twenty-three* judges, who are said to have tried cases of murder, and other capital offences, and to have inflicted the punishment of *strangling, beheading, &c.* Superior to this, was the famous council of *seventy-two* elders, or judges, and called the *sanhedrin*. This was the supreme court, and received appeals from all lower tribunals, its own decision being final, previous to the subjection of the Jews to the Romans. The Saviour alludes to these two courts in Matt. v. 21, 22; the former under the name of the *judgment*, and the latter of *council*. In the time of the Roman power, neither of these courts could inflict the punishment of death, the Jews being deprived of that power, which resided in the governor alone. Hence, when Christ was tried by the *sanhedrin*, and judged worthy of death (Matt. xxvii. 57, 59, 66), they brought him before Pilate, that he might sentence him (xxviii. 1, 2), for, said they, "It is not lawful for us to put any man to death." John xviii. 31. The stoning of Stephen was the act of a mob, and not the result of a judicial proceeding. Acts vii. 57 — 59.

3. In matters of common suit, or controversy, it appears that the person aggrieved, or the plaintiff, either himself sent the proper officer to seize the offender and bring him before the judge, or made his complaint to the judge, who sent the officer to

do this. The complaint was then presented, the accused was heard in his defence (John vii. 51), and the case decided according to the wisdom of the judge. In the Old Testament, there is no mention of advocates, or lawyers, every one pleading his own case; but in the New Testament times they appear, and the practice of employing them was probably borrowed from the Romans. Of this class was Tertullus, who was employed by the Jews to plead against Paul. Acts xxiv. 1-8. See also Deut. xxv. 1. &c.; Matt. v. 25, where Christ warns his hearers to avoid lawsuits, and endeavour to settle their disputes privately. John seems to allude to these advocates in his first Epistle ii. 1, where he says, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

4. ROMAN JUDICATURE. In former times, and among many people of more modern times, it was the practice to seek confession of his crime from the accused, by torture. This was strictly forbidden in reference to Roman citizens, to bind or torture whom was unlawful, and was severely punished in any magistrate who was guilty of it. Accordingly, when the centurion had given orders to have Paul bound, and "examined by scourging, that he might know wherefore the Jews so cried against him," and Paul had declared himself a Roman citizen, he was greatly "afraid because he had bound him," for he knew there was a law against such proceedings, and he might be made to suffer for it. Acts xxii. 24-29. Scourging was regarded

with especial abhorrence, as appears from passages in Cicero's Orations, and in other ancient productions. Hence, when Paul and Silas were beaten and cast into prison at Philippi, and the magistrates, in consequence of the earthquake, sent an officer to let them go, Paul replied, "They have beaten us openly, uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay, verily; but let them come themselves and fetch us out." When the magistrates heard this, they were alarmed, fearing the wrath of the Romans, and went and apologized, and besought them to leave the city. Acts xvi. 19-40.

5. Another privilege enjoyed by the Roman citizen was, the right, — in case he thought himself wronged by the provincial magistrates, or discovered any disposition to do him injustice, — to appeal to the people, or, in the time of the empire, to the emperor. When such appeal was made, the power of the governor or magistrate was instantly at an end, and he was obliged to send the prisoner to Rome, that he might lay his case before Cæsar, or the emperor. Of this privilege, the apostle Paul, who was by birth a Roman citizen, availed himself, when he found Felix was inclined to send him to Jerusalem for trial, though the Jews could not prove the things with which they had charged him. He knew that Jesus, though innocent, had been put to death at Jerusalem, and he could not expect, surrounded, as he would be, by enemies thirsting

for his blood, and tried by a governor wishing to please them, to escape a similar fate. Accordingly, when he found how matters were turning, he claimed the right of a Roman, and said, "*I appeal unto Cæsar,*" — and Felix could only reply, "Unto Cæsar shalt thou go." Acts xxv. 1–12.

6. The Roman method of securing or fettering criminals, and persons accused of high crimes, was thus, — One end of a chain, prepared for the purpose, was fastened to the right arm of the prisoner, and the other end to the left arm of a soldier, who thus accompanied him everywhere, as his keeper and guard. In this manner was Paul fettered, as is supposed, when he defended himself before Festus and king Agrippa. And, in allusion to this, he uttered one of the most pathetic and striking appeals in the whole field of eloquence. When Agrippa said, "Almost thou persuadest me to be a Christian," — "I would to God," replied the apostle, "that not only thou, but also all that hear me this day, were both almost and altogether such as I am, EXCEPT THESE BONDS" (*chains*). Acts xxvi. 28, 29. To be chained thus, was, of course, regarded as a disgrace, and hence the apostle approbates Onesiphorus, who did not forsake him when in this situation. "The Lord give mercy to the house of Onesiphorus, for he oft refreshed me, and *was not ashamed of my chain*, but, when he was in Rome, he sought me out very diligently, and found me." 2 Tim. i. 16–18. Sometimes the prisoner was bound to two soldiers, having a chain on each

hand. "The same night, Peter was sleeping between two soldiers, bound with two chains." Acts xii. 6. Perhaps Paul was once so chained. Acts xxi. 33.

7. **THE AREOPAGUS.** Though this court was at Athens, it may be briefly noticed here without impropriety. It was one of the most celebrated courts of ancient times, distinguished alike for the uprightness and integrity of its judges, and for the wisdom of its decisions. One department of its duties, was the supervision of religious matters, — and its authority was necessary to the introduction of any new god, the erection of a new temple, or any important change in the form or substance of divine worship. Before this court Paul was brought, charged with setting forth new gods, "because he preached Jesus and the resurrection." Acts xvii. 16 – 34. This was an offence punishable with death, as in the case of Socrates, who was accused of this among other things; and the adroit and happy manner in which Paul avoided the force of this law, is seen in verse 23, and his success may be inferred from the fact, that he was dismissed from the court unharmed. The power of his eloquence, on this occasion, may be gathered not only from the recorded language, but also from the circumstance, that one of the judges, among others, was converted, and became his follower, and a disciple of the truth. v. 34.

QUESTIONS ON CHAPTER XXI.

1. 2. 3. What is said of the gate of the city, touching the subject of this chapter? Who were the judges in these days? What example is mentioned? What is said of the palace or court of Constantinople? What of the Alhambra? How do these facts illustrate the passage, "The elders have ceased from the gate"? What do you understand by "The wicked shall be crushed in the gate"? Can you give other examples of allusions to the custom in question? What is said of the court of 23 judges? What other court is named? What is said of its power and authority? In what language does Christ speak of these? What of these courts in the time of the Romans? Who only could pass sentence of death? What example can you give, showing these things? What is said of the death of Stephen? What were the proceedings in common suits? What after the accused was brought before the judge? What of advocates, or lawyers, in the Old Testament? Are they mentioned in the New Testament, and from whom was borrowed the practice of employing them? Give an example. What does the Saviour say, touching lawsuits? In what language does John allude to the employment of lawyers?

4. 5. 6. What is said of torture, employed to induce confession of guilt? Was this allowed in reference to Roman citizens? What is the example, illustrative of this? Where recorded? What of scourging, particularly? What other example is mentioned? Why were the magistrates of Philippi so alarmed? Where is this recorded? What

other privilege was enjoyed by Roman citizens? What was the result of such an appeal? On what occasion did Paul avail himself of this right? Why was he probably unwilling to go to Jerusalem for trial? Where is the account of this? How were accused persons and criminals secured? When was Paul so fettered? How does he allude to it in his defence,—give his words? Where do you find this? Why does Paul praise Onesiphorus? What does he say of him? Was the prisoner ever confined to more than one soldier?

7. Where was the court of Areopagus? For what was it distinguished? What were some of its duties and powers? For what was Paul brought before this court? How was the offence, with which he was charged, punishable? What noted person suffered for this, among other things? How did Paul avoid the force of this law? What reason have you to suppose he was successful? What other circumstance is mentioned as proof of this?

CHAPTER XXII.

Punishments mentioned in Scripture.

1. THE punishments mentioned in the Scriptures may very properly be divided into two classes, — those which were capital, in which death in some form was inflicted; and those which were not capital, and which embraced the penalties affixed to crimes of a lower degree. Of these, we shall consider the latter class first.

2. PUNISHMENTS NOT CAPITAL. There were several of these, of which the most important were the following: (1.) *Restitution*, which required that all property stolen, or obtained by fraud, should be restored at a two-fold, and sometimes even at a five-fold rate. This also included any damage suffered by one in consequence of the negligence of another person. Levit. xxiv. 18; Exod. xxi. 23, 24, 36; xxii. 6. Under this head also may be reckoned *finer* (Deut. xxii. 19, 29); and perhaps the *sin* and *trespass offerings*. (2.) *Imprisonment*, and confinement in the *stocks*. Many examples of this are found in the Old and New Testament. Jer. xxix. 26; xx. 2. The Apostles were frequently thrown into prison for preaching the Gospel, as appears from the book of Acts. Paul and Silas were served in this manner at Philippi,

being "thrust into the inner prison, and their feet made fast in the stocks." Acts xvi. 24. The prisoners were generally at the mercy of the jailer, who had power to use them as he chose, being required only to keep them safely, and to produce them when called for. The sufferings of the victim, in consequence of this, may be gathered from the intreaty of Jeremiah, xxxvii. 16-20. The jailer, however, was subjected to severe punishments if he allowed the prisoner, either through carelessness, or design, to escape. This punishment was not unfrequently death. The keepers of Peter, who was miraculously delivered, were put to death by Herod. Acts xii. 19. And hence the conduct of the jailer who had the care of Paul and Silas. xvi. 27. (3.) The nature of *Retaliation* may be seen from Exod. xxi. 23-35, and Levit. xxiv. 19-22. It was a punishment very seldom inflicted, being mostly settled by compromise. In Matt. v. 38-42, Christ rebukes the principle, and teaches a better doctrine.

3. (4.) *Scourging*. This was very common among the Jews in all ages. It was a law that the stripes should not exceed 40. Deut. xxv. 1-3. To prevent the violation of this law, or to avoid exceeding the legal number, a scourge was made expressly for the purpose, consisting of three lashes or thongs; and consequently at every blow the criminal received 3 lashes, and 13 blows being inflicted, brought the punishment to 39 lashes, when the executioner stayed his hand. Hence, Paul

says, "Of the Jews five times received I *forty stripes save one.*" 2 Cor. xi. 24. This passage illustrates both the frequency of the punishment, and the manner of its infliction. Among the Romans there was no law limiting the number of stripes, and hence probably, the Saviour was scourged so cruelly, that he was unable from exhaustion, to bear his cross. Luke xxiii. 26. It was unlawful, however, to scourge Roman citizens, as we have seen in the preceding chapter; and as appears from Acts xvi. 22, 23, 37; xxii. 25-29. (5.) *Excommunication* was both a civil and ecclesiastical punishment. There are no traces of it previous to the captivity, and it was probably introduced by Ezra or his successors. Among the later Jews, there were three degrees of it. The *first* was when a person was cast out of the synagogue, in which case he was forbidden all intercourse with those around him, even with his own family, for the space of 30 days. This is frequently mentioned in the New Testament. Luke vi. 22; John ix. 22; xvi. 2, &c. The case of the blind man is full of interest and instruction. John ix. The *second* was pronounced with a curse; and to such as were under it, it was not lawful to furnish the necessities of life. The *third* was still more severe, cutting off the criminal from all intercourse with the people, and all hope of reconciliation with the church, and giving him over to the judgment of God, which, it was supposed, would soon overtake him. Hence it was called *maranatha*, or "the

Lord cometh," that is, to inflict the judgment. 1 Cor. xvi. 22.

4. CAPITAL PUNISHMENTS. Beside the executions of the *blood-avenger*, there were but two capital punishments, that were strictly Jewish,—stoning and the sword. (1.) *Stoning* was the punishment most common, where the crime was pronounced worthy of death. The witnesses were required to throw the first stones, and then all present joined in the work, till the unhappy victim was overwhelmed and crushed. Deut. xvii. 7; John viii. 7. This is generally intended, when the term "putting to death" is employed. Levit. xx. 10, compared with John viii. 5; Exod. xxxi. 14, with Numb. xv. 35, 36. (2.) The *sword*, or death by the sword, was inflicted in any way that suited the convenience of the executioner. With this we are not to confound *beheading*, or *decapitation*, which was a different punishment, and was borrowed from other nations. It was adopted by the Herodian family, as appears from the case of John Baptist. Mark vi. 27. Sometimes indignities were put upon the dead bodies; among which, was hanging them on trees, or on gibbets. The Canaanitish kings were first slain, and then hanged. Josh. x. 26. Those who were thus hanged on trees, or gibbets, were regarded as *accursed of God*, or the subjects of his especial wrath; and hence the language of Paul respecting Christ. Gal. iii. 13. In addition to these capital punishments, others are mentioned, which were borrow-

ed from the surrounding nations : (1.) *Cutting*, or *sawing asunder*. Dan. ii. 5 ; Heb. xi. 37. (2.) *Exposing to wild beasts*. Dan. vi. 7, 12, 16-24 ; 1 Cor. xv. 32. (3.) *Precipitation*, or casting headlong from a rock, or any high place. 2 Kings ix. 30, 33. The Jews attempted to destroy Christ in this way. Luke iv. 29.

5. John is supposed to allude to those offences, which were, and those which were not punishable with death, in his first Epistle, v. 16, 17. "If any man see his brother sin a sin which is not unto death ; he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death : I do not say that he shall pray for it." The meaning of the passage in this view seems to be this : There are some offences which are punishable by the magistrates, always with death, admitting of no pardon, under any circumstances. If thy brother has committed an offence of this sort, I do not say that thou shalt pray for him, or make petition for his life ; for in such a case it would be in vain. But there are other sins or offences that are not unto death, or are not invariably and certainly punished with death (though this is the penalty affixed), but which admit of substitutes for death, as imprisonment, banishment, &c. In these cases thou shalt pray, make petition for thy brother's life, that it may be spared. Perhaps the apostle designed to encourage sympathy for the unfortunate, and to teach us to feel for their distresses, and never abandon them while there is any

hope left, — at any rate, this is a lesson which we may well learn from his language.

6. There is yet another method of inflicting capital punishment, which, though not Jewish, but Roman, should not be passed over ; we speak of *crucifixion*, or death by the cross. The cross was composed of two beams, the shorter, on which the arms were stretched, crossing the longer near the top at right angles, like the letter T ; — or otherwise, the beams being of equal length, and crossing each other in the middle like the letter X. Death by crucifixion is affirmed to be the most excruciating, and terrible, which the cruelty of man has ever devised. Among the Romans it was reserved for slaves, robbers, assassins, and the lowest and vilest criminals. Hence the odium attached to it, which was very like that associated with the gallows among us. It was on this account, that “ Christ crucified, was to the Jews a stumbling-block, and to the Greeks foolishness.” 1 Cor. i. 23. They could not conceive of any thing more foolish and extravagant, than the idea of becoming the followers of a malefactor, and that of the lowest sort, of one who had been crucified ; and to the Jews, was it especially absurd, since such as were hanged on a tree or cross were counted by them as cursed of God. Deut. xxi. 23 ; Gal. iii. 13. Hence Paul magnifies the great love of the Saviour, who, for our sakes, “ endured the cross, *despising the shame.*” Heb. xii. 2 ; Phil. ii. 7, 8. And he shows his own devotedness, and courage

when he says, "I determined not to know any thing among you, save Jesus Christ, and *him crucified.*" 1 Cor. ii. 2. Out of the views which have been set forth, grew the use of the word *cross*, in a *figurative sense*, to represent the difficulties and sufferings, and sacrifices, to which those would be exposed, who engaged in any unpopular cause. Christ says, that whosoever would be his disciple, must take up his cross, and follow him (Matt. xvi. 24); that is, must be ready and willing to encounter all the persecutions to which he would be exposed; to make all the sacrifices of convenience, and comfort, and feeling; and to endure all the toils, and sufferings, which would fall to the lot of those who espoused his cause at that period.

QUESTIONS ON CHAPTER XXII.

1. 2. 3. How may the punishments of Scripture be divided? What punishments are named which are not capital? What is said of *restitution*? What other injuries or damages were included under this head? What further penalties may be reckoned here? What is said of the punishment of *imprisonment* and *stocks*? Can you give an example from the New Testament? What is said of the power of the jailer? What of Jeremiah, illustrative of this? What have you to say of the jailer, touching the escape of his prisoners? Can you give examples? Why did the jailer attempt to kill himself in the case of Paul and Silas? What was the character of the punishment of *retaliation*? Where, and in what lan-

guage does the Saviour rebuke this principle? Do you understand this language literally? How then? What of *scourging*? How many stripes were allowed by the Jewish law? What method was taken to avoid exceeding this? What language of Paul illustrates this? What is said of scourging among the Romans? What of this punishment touching Roman citizens? What is said of *excommunication*? How many degrees were there? What have you to say of the first? Can you give the account, in substance, of the blind man's excommunication? What is said of the second degree? Of the third? What was this called? What is the meaning of the term?

4. 5. What is said of the capital punishments belonging strictly to the Jews? What is said of *stoning*? Who threw the first stones? And what followed? What of "stoning" in connexion with the phrase "putting to death"? What of the punishment by the *sword*? Is this what is meant by *beheading*? Can you give an example of beheading from the New Testament? What is said of indignities offered to the dead bodies of criminals? What example is named? What is said of those who were thus hanged on trees, or on the gibbet or cross? What is the language of Paul, drawn from this, in Galatians iii. 13? What other capital punishments are named? In what language does Paul speak of being *exposed to wild beasts*? What is said of the Saviour in reference to *precipitation*? What is the passage from John v. 16, respecting the sins or offences which were unto death, &c. What is the probable meaning of this passage? What lesson ought we to learn from it?

6. What other capital punishment is named? Describe the cross. What is said of death by crucifixion? On whom did the Romans inflict it? Why was "Christ

crucified," a stumbling-block to the Jews, and foolishness to the Greeks? In what language does Paul magnify the love of Christ? How does he show his own courage and integrity? What is the figurative use of the word *cross*? What example is given in the words of Jesus? What does the Saviour mean? Was the act of crucifixion in regard to Christ, performed by Jews or Romans? How then can the Jews be said to have crucified Christ?

THE END.

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